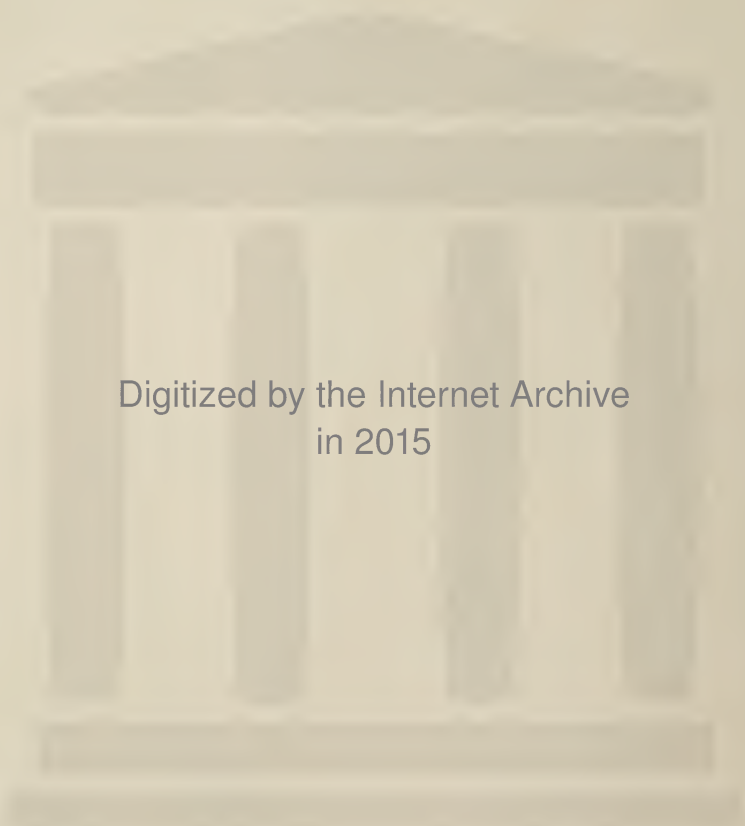


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Life and Light for Woman.

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PUNDITA RAMABAI.

INDIA.

EDUCATED WOMEN IN MODERN INDIA.

BY MRS. JOSEPH COOK.

THERE was a time in the Vedic period, about five thousand years ago, when our ancestors were barbarians, that Hindu women occupied a very different position from their present one of subjection and illiteracy.

We are accustomed to dwell on the fact that after Britain's beneficial rule for a century and the educational work of Christian Missions of all denominations only rather more than half a million of Hindu women can read and write. And there are more than one hundred million of them! But in the Vedic period Hindu women took part in discussions with learned men on the highest problems; they wrote sacred hymns; drawing, music, and even dancing, formed part of their education; they inherited and possessed property; they attended great assemblies on state occasions and were considered the intellectual companions of their husbands. Indeed, the Hindu women of that age compared very favorably with our modern club women. Even after five centuries of suppression, seclusion and ignorance the Hindu women of the present day have this generous compliment paid them by one of their own countrymen, who asserts, "Their intellectual activity is very keen, and it seems frequently to last longer in life than the mental energies of the men."

Doubtless the lawless, lustful propensities of the Mogul conquerors led to the seclusion of the Hindu women in zenanas for their own protection, and ever since then they have been enveloped in a kind of intellectual gloom. We are all familiar with the opposition which schools for girls met with, not only from the natives, but from European residents. Blessings on David Abeel, who in 1834 roused the women of England to found that "Society for Promoting Female Education in the East,"—the initial movement which has resulted in women's work for Oriental women throughout Great Britain and America.

In spite of ignorance and superstition, woman in non-Christian lands has the same subtle power over the hearts of men that she has in all lands, in all ages. The Indian mutiny of 1857 brought out the fact that the native women had great influence and power. Lady Canning tells us of the Rani of Jhansi being the instigator of many of the horrors of the mutiny, on account of a grudge she had against the English government. Yet she was a handsome and really accomplished young woman of only twenty-three years of age. Later she was killed in battle while dressed in man's costume, and riding at the head of her troops.

In contrast with this spirited enemy of the existing government, Lady Canning speaks of the queen of another province, the Begum of Bhopal, as a wonderful personage who reigned over her country keeping it in perfect order, and who was an unflinching ally of the English.

We know from cases often cited what the women of India can accomplish along intellectual and philanthropic lines when emancipated from the cruel customs of their country.

THE PUNDITA RAMABAI.

Among these the Pundita Ramabai easily stands in the foremost rank. Ramabai came to the front just after my visit to India in 1881. Knowing something of the condition of high-caste Hindu women from personal visits to the zenanas and mission schools, and that only a small fraction of that



PUNDITA RAMABAI'S DAUGHTER.

vast population receives even the most elementary instruction, I was naturally amazed when I heard of such an intellectual prodigy as the Pundita.

Ramabai descended from an old and very illustrious Brahmanic family. She was exceptionally fortunate in having as her father a scholarly man who

had advanced views on the subject of the education of India's women. Ramabai's mother was a second wife, and was given by her father when only nine years of age to be the wife of this widower, and to go with him nine hundred miles from the home of her childhood. However, this great Sanskrit scholar was not only kind to his little wife, but was most anxious to teach her the sacred language. For this unusual proceeding he was so persecuted that he sought the seclusion of a plateau of the Western Ghats, where he could carry out his heart's desire of teaching his child-wife Sanskrit. In this wilderness three children were born, one son and two daughters, Ramabai being the youngest. The father taught his son and eldest daughter, but when Ramabai was old enough to learn her father had become advanced in years, and her education fell chiefly into the hands of her mother. Erudition in India is largely a matter of memorizing, and Ramabai learned many Sanskrit texts and thousands of lines of poetry listening at the door while her brother and other students repeated their daily lessons.

After the death of her parents and the marriage of her only sister, Ramabai and her brother traveled together on foot all over India, picking up a scanty subsistence by the recitation of Sanskrit texts.

Ramabai was by nature and training a reformer. She inherited her father's earnest desire to raise the intellectual status of her countrywomen, and had the courage to lecture on this unpopular topic.

At this juncture the brother died, and Ramabai, who had not been forced into an early marriage, had now to take a husband from sheer necessity.

Fortunately the marriage was a happy one, but after nineteen months of quiet home life the husband died, leaving Ramabai a widow with one daughter, whom she called Manorama, or Heart's Joy.

Providence had other work for this gifted woman to do, and she was deprived of every earthly support. Her strong desire to devote her life to the elevation of her countrywomen led her to go to England with her little daughter and a friend to study medicine. She first took refuge with the Sisterhood at Wantage, some members of which she had known at Poona. Even here her life was not to run on smooth seas. The Hindu friend was so fearful that Ramabai and she would be made Christians by force that she tried one night to strangle Ramabai, and failing in this she killed herself. These facts are given by the Sanskrit scholar, Max Müller; and he says that after this terrible experience at Wantage Ramabai spent some weeks in his family at Oxford. It was here that suddenly her hearing became so affected that she had to give up the idea of studying medicine, although arrangements had been made for her attending medical lectures at Oxford. With

Ramabai's subsequent career our readers are familiar. She has made two visits to this country, in the first of which she traveled alone from the Atlantic to the Pacific coast in the interests of her school for high-caste Hindu widows, which she has since established at Poona. Her intense religious life has been ever deepening. Young girls left friendless and alone through the ravages of the terrible famine which has scourged India for the past three years have touched Ramabai's deepest sympathy, and she has provided shelter and support for hundreds of these homeless waifs.

How many of our advanced women in the Occident with such phenomenal mental gifts would have consecrated time and talents to the poor and outcast of their own sex as Ramabai has done? As a Christian reformer she has excited opposition, and almost persecution, among her own people; but after the long night of darkness which has brooded over the women of India Ramabai shines as the morning star, presaging the dawn of better days to come.

DR. ANANDABAI JOSHEE.

Ramabai's cousin, Dr. Joshee, whose brief life was crowded into twenty-two years, had a most pathetic and eventful history. Born in 1865, she was married the day she completed her ninth year. When she was twelve years old she gave birth to a child, who lived only a few days. The young mother felt that her baby might have been saved had it been possible for her to obtain proper medical advice, and from that time her thoughts were turned to the need for women doctors in India. She determined to study medicine herself, with the purpose of devoting her life and energies to alleviating the sufferings of her fellow-countrywomen. Think of our careless, happy girls in their early 'teens in contrast with this little Hindu wife and mother whose bereaved heart is animated with a high, unselfish resolve to cross the black water and to come among a strange people in order to pursue a medical education! Before leaving India she had told her own people, "I will go to America as a Hindu, and come back to live among my people as a Hindu."

And this brave promise she carried out unflinchingly. She wore her native dress, refused to eat anything but the vegetable food allowed by her religion, and threw herself with such enthusiasm into her studies that she worked sometimes fifteen or sixteen hours a day. In her final examination her rank was eighth in a class of forty-two ladies, and she was the first Hindu woman on whom the degree of Doctor of Medicine had ever been conferred.

On June 1, 1886, she was appointed to the position of physician-in-charge of the female ward of the Albert Edward Hospital at Kolapur, and on October 9th she sailed from New York to assume the duties of her new



DR. ANANDABAI JOSHEE.

official position. But, alas! her health was ruined, and she returned to India only to die. Max Müller says of this pathetic outcome of her heroic efforts to serve her countrywomen: "After these three years of voluntary exile Anandabai found herself once more in the familiar places of her childhood, at Poona, surrounded by her mother and sisters; and it was her mother's sad privilege to support her daughter in her arms when at midnight the end came quickly."

Mrs. Dr. Bodley, of Philadelphia, who had been such a friend to both Anandabai and Ramabai, when she received the photograph of her *protégée* taken on her death-bed, wrote: "The pathos of that lifeless form is indescribable. The mute lips, and the face wan and wasted and prematurely aged in the fierce battle with sorrow and pain alike, convey to her American friends this message not to be forgotten, 'I have done what I could.'"

TORU DUTT, OF CALCUTTA.

In my library is a book of some three hundred pages with the title, "A Sheaf Gleaned in French Fields." It is a collection of the poems of famous French authors translated into English verse by Toru Dutt, of Calcutta, who died in 1877 at twenty-one years of age.

Many of us remember our attempts to translate French, German and Latin poetry into smooth English prose. And it seems a marvel that this young Hindu girl could put one foreign language into another foreign language in poetic form. The translations are from such well-known writers as Chateaubriand, Béranger, Lamartine, Victor Hugo, Sainte-Beuve, Gautier, De Musset and scores of others—some two hundred poems in all. A most pathetic prefatory memoir is given by the father, G. Chunder Dutt, who writes not only of Toru, but of two other gifted daughters, each of whom died in the very bloom of youth.

Toru and her elder sister, who died just before reaching her twentieth birthday, spent with their father four years in France and England. They attended school for a few months in France, and attended lectures for women in Cambridge, and this seems to have been the extent of their education according to ordinary methods.

They were both excellent players on the piano and sweet singers. Their great ambition was to publish a novel anonymously, which Toru should write and her sister Aru should illustrate, as she was skillful in drawing. The father speaks of having the manuscript, which is in French, the scene laid in France and the characters all French men and women.

Toru was well versed in French, German and English, and had begun the study of Sanskrit with her father, when her failing health obliged her to

give it up. The bereaved father in speaking of the early death of this last of his beautiful daughters says, "She passed away from the earth firmly relying on her Saviour, Jesus Christ, and in perfect peace.



TORU DUTT AND HER SISTER ARU.
(The standing figure is Toru.)

THE SORABJIS, OF POONA.

Mrs. Sorabji is a Christian woman who married one of the few Parsees who ever embraced Christianity. Mr. Sorabji did a great work in

connection with the Church Missionary Society of England previous to his death in 1894. Both Mr. and Mrs. Sorabji have been famous in the history of Christianity in India, and especially in educational work. Mrs. Sorabji is the founder of the Victoria High School of Poona, where Europeans, Parsees, Brahmans, Jews and Mohammedans are successfully taught together. In connection with this is a flourishing kindergarten school and a department in which older girls are prepared for the matriculation examination of the University of Bombay. Mrs. Sorabji has had seven daughters; and when she has received the outspoken commiserations of her native friends for such a succession of undesirable additions to her family she has declined their sympathy, and has asserted that she expected to be as proud of her girls as though they were boys.

One daughter is the widow of an Englishman, who lives in London and who has delighted the Queen's Drawing-room by her exquisite rendering of an ancient Persian song. Her specialty is music. Two of the daughters teach in the Victoria High School. One is an artist, and her pictures are exhibited in Paris and London as well as throughout India. The youngest of the family is a surgeon, and already shows remarkable aptitude for the profession she has chosen.

At the Parliament of Religions, while so many of the Orientals in that great gathering denounced missionaries and disparaged Christianity, it was a pleasure to find that the only representative of our sex from those far-away lands was a Christian. This was Miss Jean Sorabji, who afterwards became Madame Cavalier, and who lectured extensively in this country in the hope of raising money to found a hospital for the Indian women of a certain district where no such building exists.

Those who heard this eloquent woman speak on religious subjects in some of our Friday morning prayer-meetings will remember that her heart seemed as much aflame with spiritual passion as her garments with the vivid colors so loved under tropical skies. But perhaps the most distinguished of this wonderful constellation of seven bright, particular stars in the Indian firmament is Cornelia, the barrister. Having been through the Victoria High School when only sixteen she went up for matriculation at Bombay. Having passed this examination she desired to continue her course and gain a degree. For this purpose she was entered as a student at the Dekkan College, and was the only girl among three hundred native men students. They looked upon her as an intruder, and tried to make her life as unpleasant as possible. She bore their pranks with patient good humor, because she felt that she was a pioneer in the cause of her countrywomen's advancement. At each examination she took honors, and in the final ex-

amination for the degrees, in 1887, she was one of four in the first class of the university list, and stood at the head of all the students from the Dekkan College. Almost immediately after gaining these honors Miss Sorabji was offered a teaching fellowship in the Gujerat College at Ahmedabad.

This at first she declined, desiring to devote her time and talents to the education of women rather than of men; but later she accepted the position, believing, as she expressed it, "that it would do Indian men good to be ruled for a time by a woman," and also "that if Indian women were ever to be raised it must be by the respect gained for the sex by certain members of it." And now was witnessed in conservative Poona the extraordinary sight of a Hindu girl, twenty-one years old, lecturing to a class of men on English literature and language, her pupils being candidates preparing for the examinations for the degree of Bachelor of Arts.

Miss Sorabji won the respect and confidence of her pupils, both for her intellectual ability and character, but her motto was ever "Onward to greater things," and she went to England to study at the Honour School of Law, which had been opened to women, at Oxford. Her graduating paper on "Roman Law" the professors pronounced the finest piece of argument ever produced by a pupil of that school. The very latest



MADAME CAVALIER.

news of her is to be found in the Report of the Commissioner of Education just issued at Washington. After mentioning her gaining the degree of B. C. L. at Oxford about three years ago as a barrister, which permitted her to practice not only in the native but in British courts, the Report goes on to say: "At first she only practiced in the former, but in July, 1896, she was intrusted with the defence in a murder case, tried at Poona, in a British court. As usual in such trials, where all the witnesses are natives, much false evidence was offered. Miss Sorabji, who had faith in her client's innocence, conducted the case with great ability, and secured a verdict of acquittal after the jury had deliberated twenty minutes. It is stated that the lady barrister received many congratulations on the result of her forensic ability."

Cornelia Sorabji in *The Nineteenth Century* has discussed certain sociological questions, such as "Child Marriage" and "Remarriage of Widows," and says: "Those who would help India have yet to learn how to expand what is best and noblest in her without reproducing a faded and monotonous copy of themselves. The marriage reform must begin not in legislation but in education." Young as she is, she is wise enough to see and brave enough to confess that "The lack of moral courage is the bane of India. She pines for a moral crutch when she ought to walk alone, and even did she have the crutch it is much to be doubted whether she would use it."

These are the noble utterances of one educated and emancipated Hindu woman; and who knows how many equally bright minds are still in the bondage of the zenanas?

These examples prove that Indian women are, under favorable circumstances, quite as capable as English or American women of high educational development; and, moreover, that such development renders them all the better qualified to serve their generation, either in the domestic circle as wives, mothers and daughters, or in the more extended sphere of teachers and workers.

INDIAN PROVERBS.—"Anger consumes ourselves, pleasantness consumes (or melts) others." "However quickly you walk, the two legs will keep up with each other"—applied to income and expenditure. "You cannot clap with one hand"—applied to taking two to make a quarrel. "The two eyes are neighbors, but go through life without meeting"—applied to relations who never visit each other. "One cannot see one's own back"—applied to the faults of near relatives.

"WHAT THE CENTURY HAS WROUGHT FOR WOMAN IN INDIA."

BY MRS. J. P. JONES, MADURA, INDIA.

TIME is of no value in the East, and time unassisted accomplishes nothing. The Hindu woman stands where her ancestors stood, and lives as they lived. In the cities and among the higher classes Western culture may have touched the men of her family; her father, her husband, or her sons may be university graduates, government servants, men of light and leading, as their saying goes, but the woman is unchanged. Custom regulates her life from birth to death, and she is more closely bound to it by her own faithful spirit than by any pressure from without. The century, then, has done nothing for woman in India.

But if we ask what has been wrought for women during the century, or what has Christianity done for women, there is much to be said; and we find in Christianity the only thing that changes woman's life, if we except the few and rare exceptions that have always been possible and occasional.

Christianity has done something for Hindu woman. Wherever Christian missions are established we find schools for little Hindu girls, and hospitals for the alleviation of those ailments which formerly meant only endurance unto death. Through the cities and villages the faithful Bible women go from house to house preaching the gospel of the kingdom, and in many a darkened home where heathen rites are practiced and heathen customs followed are hidden Christ's little ones, who have learned to know and love the "Jesus way."

Moreover, the efforts of Westerners in behalf of women have led Hindus themselves to consider if they could not do something to render her life more tolerable, and most of the questions taken up by the social reformers tend in some way to her advantage. But, so far as my knowledge goes, their efforts have resulted in more agitation than accomplishment. In Madura city has been for many years a Hindu girls' school, supported by Hindu gentlemen, as a rival to our six schools for Hindu girls, but in all that time they have had to depend upon the Christian community for their women teachers, never having been able to find a Hindu woman properly qualified. They have made some efforts to educate the young widows for whom a home life is forbidden, but the task presents too many difficulties for anything but Christian love to undertake. Much has been said and written against the custom of child marriage, but so long as they confine their efforts only to its postponement for a year or two, leaving the real marriage at the present early age, higher education for girls must not be considered, and cannot be secured,

though the numbers of infant widows will be lessened. Much has been said in favor of the remarriage of widows, but the sentiment of the country is so against them that moral courage is lacking to do more than advise it for others, or perhaps attend such a marriage, which is now legal by English law.

We can but honor the efforts of these men to secure the good effects of Christianity without the Christ and the burden of the cross, but they are so bound down and hindered in the good they would have done, that as yet so little has been accomplished by all their efforts that they have good reason for discouragement. And nothing is more potently against them than the prejudices and passions of women themselves exercised in all petty, underhanded and degrading ways. For the question is not whether women shall have influence,—shall have power over men,—but whether it shall be an influence that is upright, righteous and elevating, or mean, small, and leading always back to the past.

But it is when we look to the new India—the Christian India—that we see what has been gained for women. Beyond the pale of Hinduism is arising a new nation,—a recreated people,—and this native Christian community is becoming more and more a factor to be reckoned with in all questions of India's advancement. For many years almost all offices depending upon personal ability and education have been held by Brahmans, until they have come to feel that they are their right, but now the native Christian is pushing them hard and gaining many points of vantage. The Hindus themselves admit that the Christians have the advantage in that women as well as men, and especially the mothers, are educated.

What, then, has been gained by the Christian women of India during the century?

In the first place, she has gained years of life—actual length of days. The Hindu woman, married at eleven or twelve, a grandmother before thirty, becomes a worn-out drudge or a scolding terror by forty, if she lives so long, while our girls gain the whole happy period of girlhood and schooldays before their much later marriage.

A Hindu gentleman visiting our Madura girls' boarding school could not adequately express his admiration for the stature, development and beauty of our girls; and as we watch their future lives, we have good reason to feel that they are far better fitted to bear the strains of mature womanhood, and come to old age with a grace and honor unknown in Hindu homes.

I would not undervalue the virtues of the Hindu woman. She is devoted to the home, and absolutely faithful in what she believes to be her duty to it, but the idea of companionship with her husband or partnership in his interests has never entered her mind. If she can so order his home and cook

his food that he is not displeased she is satisfied, and she has no higher ideal than that his satisfaction should express itself in an occasional jewel.

In our Christian homes, however, is growing up the idea of comradeship,—a union of interests as well as of life. This is expressed in many homely and commonplace ways. A man will not decide a question pertaining to a change of work or residence without talking it over with his wife. She is trusted to select and purchase the supplies for daily use, and to visit friends and neighbors at her pleasure. They attend church together, and kneel in prayer at the family altar. Their children are taught to honor and to obey both parents, and not the father only, and more and more they are coming to recognize that “woman’s cause is man’s. They rise or sink together, dwarfed or godlike, bond or free.”

But the Christian woman has gained far more than the happiness of girlhood or the blessedness of recognized and honored companionship. She has gained the acknowledged responsibility of an individual soul. The careless chatter of Hindu women about the well in the mornings and the hopeless moaning of the widow express the same thing in a disregard of the sacredness of character.

The Hindu woman may attain a future life, and she may not; but if she does it will be only as the faithful and necessary attendant of her husband, while the Christian woman recognizes her individual responsibility and her personal immortality as real and earnest as that of a man.

Now, the growth of a soul does not always mean happiness. The sense of personal responsibility does not always conduce to light-heartedness, and if into the lives of our girls comes more of seriousness, more of strenuous effort toward the best that they know or imagine, we rejoice and are glad that they have gained what is better, higher, nobler.

To man as well as woman has Christianity come with light and hope and healing; but to woman the light is clearer, the hope more fair and the healing more comforting, as she stood in denser darkness, more hopeless shadow, and bearing a burden of sin in having been born a woman.

BRITISH REFORMS IN INDIA.

BY MISS ANSTICE ABBOTT, BOMBAY, INDIA.

AFTER the discovery of India by the Portuguese, and the trade which sprung therefrom, the English also made a venture. The venture proving successful, many others followed, and at last a company was formed for carrying on trade between England and India. The company was called The East India Company, and began its operations in December, 1600.

The men who took their fortune to India not only traded with the people, but used the people, their climate and their riches, to provide themselves with such liberty of luxury as England had never dreamed of. Their letters home gave the Christians of England a strange picture of a hospitable, sensuous, ease-loving people, who burned their widows alive, threw children to the crocodiles, and crushed themselves under the car of Jaganath. But the traders were ill-pleased with the result of their letters and reports, for missionaries, filled with pity, proposed to go to the help of the people in this cruel darkness. Missionaries' lives would make their own of doubtful aspect, and the letters of missionaries would report too much at home, so "Missionaries," resolved the traders, "must not come to India." But come they did, not only from Britain, but from America.

Much was said, written and done. The burning of widows seemed so unnatural even to the nature of the people themselves that it seemed an easy wrong to abolish. Governor general after governor general had his attention called to it, but until Lord Bentinck came into power not one had dared to act upon it. In 1831 Lord Bentinck declared suttee illegal, whereupon a protest was sent him "affirming that the suttee was not only a sacred duty, but an exalted privilege, and denouncing the prohibition as a breach of the promise that there should be no interference with the religious customs of the Hindus, and begging for its restoration." Lord Bentinck refused to rescind the act, but sent it to the Privy Council for action. Ram Mohun Roy, "the first modern theistical reformer, influenced by Christian thought and education, was in England at the time this famous memorial was received, and he did much to help in its defeat." Accepting the finality, the Hindus made no resistance. Lord Bentinck then took Thuggee in hand. The Thugs in Central India made traveling dangerous and life unsafe. Like wild beasts they sprang unawares upon their victims, to strangle and rob them. Before 1833 Thuggee was a thing of the past.

In 1846 Lord Lawrence, when governor of the Panjab, put a stop to the burying alive of lepers and the throwing of children into the Ganges. The latter custom prevailed for some years afterward in the other provinces, but in time infanticide in any form became illegal throughout India. Under Lord Lawrence, also, great reforms were made in revenues and in the land tax, thereby relieving the people of much injustice and rapine. In 1855-56 there arose an agitation for the remarriage of widows. The leader was an orthodox Hindu, Ishwar Chandra Vidyasagar, and "to him possibly more than any other man is due the existence of Act XV., of 1856, whereby a widow can remarry *provided* she and her friends are brave enough."

In 1858, after the mutiny, the East India Company was dissolved, and India made a possession of the British crown. Since that time reform has followed reform in quick succession. The Queen-Empress, in taking formal possession, assured the people that the British government had only the good of the people at heart, and that it would remain neutral as to their religious beliefs and customs. "The good of the people" has been liberally interpreted; otherwise, after reading this compact, it would seem almost impossible to account for the following long list of Indian manners and customs which have been made illegal by the British government before and after the actual possession.

I. Murder of Parents. (*a*) By Suttee. (*b*) By exposure on the banks of rivers. (*c*) By burial alive.

II. Murder of Children. (*a*) By dedication to the Ganges, to be devoured by crocodiles. (*b*) By Rajpoot infanticide.

III. Human sacrifices. (*a*) Temple sacrifices. (*b*) By wild tribes—Merahs of the Khonds.

IV. Suicide. (*a*) Crushing by idol cars. (*b*) Devotees drowning themselves in rivers. (*c*) Devotees casting themselves from precipices. (*d*) Leaping into wells—widows. (*e*) By Traga.

V. Voluntary Torment. (*a*) By hook-swinging. (*b*) By thigh-piercing. (*c*) By tongue-extraction. (*d*) By falling on knives.

VI. Involuntary Torment. (*a*) Barbarous executions. (*b*) Mutilation of criminals. (*c*) Extraction of evidence by torment. (*d*) Bloody and injurious ordeals. (*e*) Cutting off the noses of women.

VII. Slavery. (*a*) Hereditary predial slavery. (*b*) Domestic slavery. (*c*) Importation of slaves from Africa.

VIII. Extortion. (*a*) By Dharana. (*b*) By Traga.

IX. Religious Intolerance. (*a*) Prevention of Propagation of Christianity. (*b*) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc. (*c*) Saluting gods on official papers. (*d*) Managing affairs of idol temples.

X. Support of Caste by Law. (*a*) Exclusion of low castes from offices. (*b*) Exemption of high castes from appearing to give evidence. (*c*) Disparagement of low caste. (*d*) Exclusion of Brahman widows from legal marriage.

Since the above list was made there have been other reforms as interesting not only in themselves, but in their history. Missionaries had labored to persuade the people of the evil of infant marriage, and articles often appeared in the English and even vernacular papers concerning this giant wrong, which kept the race in weakness of body and mind. At last a Parsi, Mr.

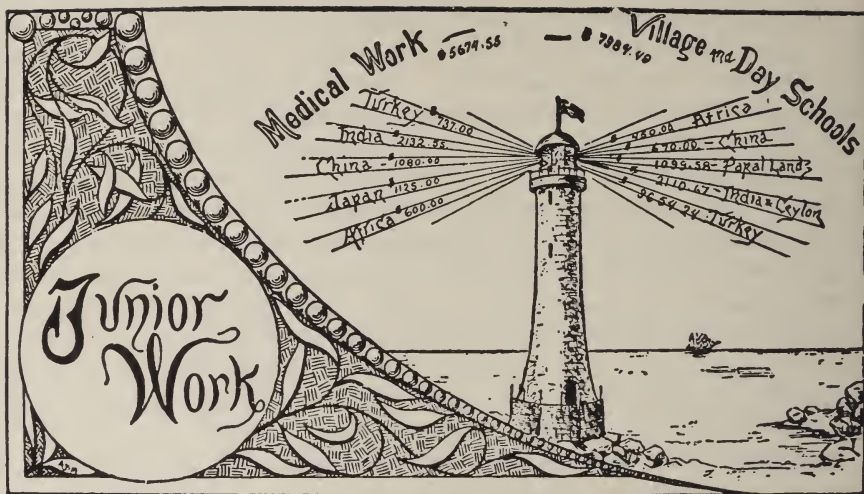
B. H. Malabari, of Bombay, having thought upon the subject until his heart was fired with pity for the poor little victims of this baneful custom, and for the nation that allowed its physical and mental strength to be so sapped, planned out his campaign, and then in 1884 presented himself before Lord Ripon, the Viceroy. Lord Ripon and the members of his government were most sympathetic, and assured him of the government's aid when the time was ripe. Mr. Malabari distributed literature upon the subject in every direction. He asked the frank opinion of the vernacular press. The papers were full of the subject. Encouragement and protest came pouring in. At the National Social Congress of India, which was held for the first time in 1887 in Madras, the whole matter was freely discussed; the lady doctors of Calcutta sent a memorial to government; fifteen hundred native ladies sent another to the queen; Mr. Malabari himself visited England to arouse public opinion, and finally the Age of Consent Bill was passed in 1891, whereby the age of consent was raised from ten to twelve.

The latest reform is that making the marrying of girls (under the age of consent) to Khandoba and other gods a legal offense. This matter was first agitated by the society of the lady missionaries in Bombay. They presented a memorial on the subject to the conference of missionary gentlemen. The editor of our mission paper took it in hand, writing articles and asking the opinion of the people. The reformers and the leaders of the orthodox Hindus expressed their views freely in the vernacular papers. The National Social Congress which was holding its session in Madras in 1898 was asked to discuss the subject. As an outcome a memorial was sent to government, and an act has been passed under the head of "Protection of Children," making it illegal to give or sell any girl under age in marriage to a god or for the purposes of temple service.

Whatever the government has done or has not as yet done in way of reform, it is a self-evident fact that India is wonderfully the gainer every way for the rule and protection of the British Empire, and to this every candid and intelligent thinker will assent among the ruled and protected.

There is many a wrong yet to be righted before India can step forth among the nations in her wondrous beauty, freed from the filthy and cruel ceremonies which still cling about her. Only Christ can say to her, "Daughter, arise and come forth; thy sins are forgiven thee."

Friends, pray for her, that in the sorrow and misery of the famine and plague, India may fall at the feet of Jesus, if she may but touch the hem of his garment; and in his gracious mercy may she go free of the pollution in which she has lived, "lo, these many years!"



— To give light to them that sit in darkness Luke 1:79 —

TRANSLATION OF A POEM WRITTEN BY A HINDU WOMAN.

My God is not a chiseled stone,
Or lime so bright and white;
Nor is he cleansed with tamarind,
Like images of brass.

I cannot worship such as these,
But loudly make my boast
That in my heart I place the feet,
The golden feet of God.

If He be mine what can I need?
My God is everywhere.
Within, beyond man's highest word
My God existeth still.

In sacred books, in darkest night,
In deepest, bluest sky,
To those who know the truth and in
The faithful few on earth.

My God is found in all of these;
But, can the Deity
Descend to images of stone,
Or copper, dark and red?

Alas! how long did I adore
The chiseled stone, and serve
An image made of lime or brass,
That's cleansed with tamarind!

—From the Folk Lore of India.

HELPS FOR LEADERS.

A PLEA FOR THE CRADLE ROLL.

BY MRS. FANNIE A. M'AUSLAN.

(Prepared for the Annual Meeting of the Rhode Island Branch.)

I HAVE been asked to say a few words in behalf of this organization—the Cradle Roll.

More than once I have been asked if I believed the Cradle Roll was of any use, to which question I always quickly respond, “If I did not believe in it I should not be in this work.” And I believe in it because I have proved its usefulness by working in it for four years.

Yet there are many who do not know what the Cradle Roll is, what is its object, or with what ease it can be established.

The Cradle Roll is the youngest branch of the Woman's Board of Missions, open for membership to all children from the hour of birth to the age of entering the Mission Circle. While it is a baby's society the influence is largely seen on the mothers, and the work must be with them.

When approached with the request to think of a Cradle Roll for your church, O busy missionary worker, is it not easy and natural to shake the head and exclaim, “We have societies enough?” And, indeed, it does seem as if American women are overwhelmed with organizations.

But the Cradle Roll is unlike other societies, for there are no meetings to be arranged for month by month, or week by week, requiring time and study.

Select some lady in your church who loves children and children's mothers; who is perhaps a mother herself, but not necessarily so, for mothers are busy women. Let her with two or three others seek out the children under five years of age and bid them to a little party, as simple as you choose. Have there the enrollment cards, mite boxes, and leaflets describing this society. Give the children a good time; make the mothers feel at home, and seek personally to explain to each one the object of the Cradle Roll, and you will at once have one started in your church.

Now, the two objects of the Cradle Roll are, first, to interest the little children, even when very small, to pray for and give to those less fortunate than themselves; that is, to create in them the impulses that will crystallize into the missionary spirit, thus preparing them to take their places in the societies for missionary instruction as they advance in years and knowledge.

Second, to reach out and interest the mothers through the children. I know of one Cradle Roll to whose annual reception came a mother and little

child having no church home, nor desiring one. Because of the child's happiness in the good time and pleasure, it receiving a certificate of membership and a mite box, the family is secured as attendants on the church worship. And this case is only one of many.

When one sees the happy faces of the children at the yearly reception and the unconcealed joy of the mothers in their children's pleasure, when one hears the lisping voices as they ask for another mite box for pennies, and sees the pennies roll out of the opened boxes, then comes the thought, this work is paying. Not that here ends the work; it must be developed and strengthened year by year, molding it to the needs in the individual church.

Have you doubts of its usefulness? All I ask is that you try it for yourself in your own church.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. We are glad to report the small gain of \$653.60 in our contributions for the month ending January 18th as compared with the same month last year. As we have often said, it is inevitable that the sums received should vary from month to month; but when we find in the first quarter of our financial year—and that quarter in its best working-time—a decrease of \$3,390.48 it naturally gives us cause for anxiety. We trust that every one who reads these lines will take the matter to heart, making it a personal matter; and will prayerfully consider what more she can do and whom she can influence to take a larger share in the blessed work. O for the thousands of Christian women who have no part in this work! How can we persuade them of the privilege and blessedness of it? We are hoping much from the effort that we know is being made in our Branches for the expansion of auxiliaries, the extension of information, and the memorial fund proposed at our annual meeting three months ago. Good results are already reported, and we wish to bespeak for the officers the cordial, efficient co-operation of every member of every auxiliary society.

LENTEN OFFERINGS. It has been a pleasure to the officers of the Board to receive inquiries as to a lenten offering, and to know of the desire expressed for it originating outside the Board Rooms. We rejoice in the evidence this gives that the offering has come to stay, and we are encouraged to hope that there will be many societies who will wish to adopt the custom year after

year. Perhaps we ought not to expect that every Branch or every auxiliary society will undertake it every year, but there are many organizations who have never attempted it, and others who would wish to do it in alternate years or even less often, so that the result to our treasury will be the same. The fact that the amount reported to the Treasurer in Boston—doubtless a considerable amount was given not so reported—was so nearly the same, \$2,168.58 in 1898, as in 1899, \$1,941, shows that there was no falling off in interest. This amount of money is worth striving for, friends, is it not?

PRAYER FOR MONEY. In response to the suggestion from a Branch president that all our workers be requested to pray especially for money, the Executive Committee wish to ask that, while they most heartily approve of this suggestion for the whole year, the month of March should be set apart more particularly for this purpose. They hope that the subject will be mentioned in all our meetings; that every member of every auxiliary, and we wish it might be also every woman in our church membership, should plead with all the earnestness possible throughout the month for our treasury.

THE ECUMENICAL CONFERENCE. We are sure that our readers will be much interested in the programme for the two days of the Ecumenical Conference assigned to woman's work on another page. The gathering promises to be one of surpassing interest, affording an opportunity for a lifetime for all mission workers. A certain number of delegates have been apportioned to each Board for appointment, but all interested are cordially invited to share in the rich and abundant feast. Entertainment has been provided for foreign delegates and missionaries only, but good boarding places at reasonable prices will be recommended by the Committee on Hospitality. A reduction of railroad fares is also expected. We are sure that no one will miss such an inspiring occasion if there is any possibility of being present.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN. The Annual Meeting of the International Institute for Girls in Spain was held in Pilgrim Hall, Boston, on Thursday, January 25th. As the day was extremely stormy the audience was not large, but a great amount of interest was expressed. As is known to our readers, a corporation was organized some years ago to assist in raising money for the new building so much needed, and to have the care of the funds as they should be received. They hope also to secure an endowment. As it seems impracticable for the institute to remain in Biarritz longer than the present year the case is specially urgent, and the corporation requested Mrs. Gulick some weeks ago to come to this country to help raise the amount necessary, \$125,000, to purchase a

building admirably adapted to the purpose in Madrid. She has been holding most successful parlor meetings in New York and Boston to explain the present situation; and at the annual meeting the Treasurer was able to report, as the result of years of effort, about \$24,000 received and about \$30,000 more in pledges. Mrs. Gulick gave a most interesting account of present conditions in Spain, of the wonderful opportunity open to the institute at the present time, and of the loyalty of its pupils and of its satisfactory progress. The officers elected were:—

President, Samuel B. Capen, Esq., Boston; First Vice President, Col. Charles A. Hopkins, Brookline; Second Vice President, Spencer Trask, Esq., New York; Third Vice President, Chas. H. Hulburt, Esq., Chicago; Fourth Vice President, Samuel Alexander, Esq., Oakland, Cal.; Clerk, Miss Caroline Borden, Boston; Assistant Clerk, Miss Martha A. Hopkins, Brookline; Treasurer, Edwin H. Baker, Esq., Greenwich, Conn.; Auditor, Wm. H. Partridge, Esq., Newton. Directors: *Ex Officio*, Mr. Capen, Col. Hopkins, Mr. Baker, Miss Borden; Coolidge S. Roberts, Esq., Cambridge; Mrs. Alice Freeman Palmer, Cambridge; Miss Catherine Coman, Wellesley; A. L. Williston, Esq., Northampton; Mrs. A. L. Williston, Northampton; Rev. E. E. Strong, D.D., Auburndale; Miss Abbie B. Child, Boston; S. C. Darling, Esq., Somerville; Rev. Daniel Merriman, D.D., Worcester; Mrs. Admiral Sampson, Charlestown.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARTHA H. PIXLEY, SOUTH AFRICA.

You will be surprised to learn that I am in Africa again, though I have not yet reached Natal. Yes, the fourteen weeks in America have sped like a dream. Many friends said, "Why return to Africa so soon? You ought to rest longer." I had several answers. I could not face a New England winter, where all my friends lived, and if I must go to a warmer clime I preferred Africa. The ocean voyage, too, agrees with me, and gives time for rest. America depressed me. There seemed such a craving for excitement of some kind, so little time for quiet conversation, such a rush and nervous strain all the time. I suppose I felt it more because I was not strong. It's all right when one is well, and has regular occupation and knows his plans for the day. Yet I think I can breathe more freely since we left America.

It was cold crossing to England, but we were on a beautiful steamer and everything was comfortable. We spent a week in London; it was dismal there in November, and we shed no tears at leaving. Our next boat was the "Greek," with a thousand troops for Africa. We could not help crying in sympathy with the friends saying farewell, as the band thundered out

martial music and we sailed away from the docks. There were a few other ladies on board to keep us in countenance with soldiers to left of us, soldiers to right of us, soldiers back of us and soldiers in front of us. However, the troops were kept in good order, and company after company was made to drill daily on deck. The band frequently gave us music. We spent an anxious time one evening when the steamer suddenly slackened speed and a boat lowered to rescue a man who had fallen overboard; then, just as cheers were given to let us know he was saved, another dropped into the water. I heard later that the second was under the influence of liquor. However, he was also rescued. It was a moonlight night and the ocean was calm, so that everything favored the rescue. There was a death, we heard, but we were not told about the funeral. Early in the morning the vessel seemed to pause for a few minutes, and when we inquired about it we learned that the burial had taken place. Besides the soldiers, there were about twenty young medical students going out to join the Cape Mounted Rifles. We were favored with beautiful weather and calm seas, so that the vessel made steady progress. Sunday, December 3d, we came into Table Bay.

FROM MISS MARTHA LINDLEY, INANDA, SOUTH AFRICA.

Mrs. Edwards returned last Wednesday from her visit to Incwadi, whither she had gone with Miss Grace Hitchcock on an evangelistic tour, and gives a very interesting account of the work of the Lord going on at that place. They had Bible readings and services every day, and the people heard gladly. Many have come out of darkness into light.

God's mercies are very great to us all under these roofs; he has always tempered the dark days with loving kindness and given us many tokens of his love. Many have found Christ within these walls. There is now a work of God's Spirit going on in the hearts of twelve kraal girls; they ran away from home to come here "to find the way to heaven." They are very happy, they say, and several declare they saw Jesus. To them He has indeed come. May they ever abide in Him!

FROM MISS EMILY M'CALLUM, SMYRNA.

Yesterday I was at the funeral of one of our dear little kindergarten children. His mother was a boarder in our school for years. Little Aleco was a dear child and a real little Christian although only seven years old. He had consumption of the bowels and suffered very much, and whenever the pain came on he would pray, "O Lord Jesus, come and put thy hand on the pain," and when it passed he would always say it was Jesus who took it away. His speeches about heaven were very sweet, and his constant prayer was that Jesus would take him in his arms.

FROM MISS AGNES M. LORD, ERZROOM, TURKEY.

Our Christian Endeavor Society are very bright and earnest this year. Six new members are to be admitted next Sunday at the consecration service, and others are waiting to join. Yesterday afternoon we had a lovely meeting, led by one of our girls. Three of the girls gave interesting stories from the *Mission Dayspring* and *Teacher's World* about China, which Miss Bushnell had found for them; there were ten prayers, and as many or more hymns, one verse at a time. In fact we found it difficult to find a chance to close the meeting. One of the girls is going to write to a friend of ours in China, and we are to try to raise money enough to have a Bible reader or a child in school there. Eight girls have pledged themselves to give something at each consecration meeting, and the others are earning a little by sewing. We have also begun to prepare some little gifts for the smaller orphans at Christmas. It seems to me girls almost always love to do such things, only they need some one to direct them. It does make me so happy to see our girls waking up and improving. And this year I feel we are started right and have the beginning of a proper school, such as I can seem to see in the future here, and I believe there will be such a one.

FROM MISS CAROLINE E. BUSH, HARPOOT.

At Egin we came directly to the Girls' Orphanage, where we received a warm welcome. We find everything in beautiful condition. Garshed Agha, the house father, looks stronger this year than last, and is indefatigable in his care for the physical, moral and spiritual good of the orphans.

His grandmother, at least ninety years old, after having worked in the garden last summer to raise tomatoes, onions and other vegetables for the orphans, was ill in bed, too feeble to turn from one side to the other. She was longing to go and be with Christ. She wished to hear hymns sung, and one reason why she wished to go to heaven was that there she could sing all she wished. On Tuesday, the 21st, Mr. Browne and I were visiting the boys' school and orphanage, when word came that the dear old "Mamma," as they called her, had passed away. That afternoon they laid the emaciated, weary body in its last resting place, but oh, how glad and free is the spirit now! Everyone says that it seems just as if we had come here on purpose for the last rites for this dear old woman. She loved the missionaries, and it is exactly what she would have desired,—to have us here at this time.

This week has sped away very fast. Two days, Tuesday and Wednesday, I was occupied with the women who came to condole with Garshed Agha's

family in the death of the aged mother. I saw an entirely new phase of Oriental life. After Mr. Browne had led the funeral services at the house, the men bore the body to the grave, far up the steep mountain side, some of the women going only to the windows and door. After we had talked awhile the women left, and then a big, round, wooden table was brought in, around which we sat as close as possible and ate a dinner of boiled wheat, meat and cheese. All the evening and for two days thereafter there were constant guests. I had rare opportunities to see the women and read the Bible and talk and pray with them. The big room was sometimes full, and all so attentive and eager. The second day we had more guests to dinner, and people of a more select class, for whom a particularly good repast was prepared. There were two big tables full of women in our room. The men ate in a separate room, and all the boy orphans came up and ate here. The whole company seemed very happy, and it was more like the dear "Mamma's" wedding than her *funeral*.

FROM MISS EMILY HARTWELL, FOOCIIOW, CHINA.

We trust the Woman's Board will be willing to give money for the direct work for the women in the station classes, many of them mothers whose hearts have already been touched by the "good news" brought by their little ones from the day schools. It is impossible for us to realize how great a hindrance these women's untrained minds are to their grasping the precious truths they hear at the chapel, from the Bible women or in their own homes from husband or children. Sometimes bright-looking young women say to me when I have been telling them some of God's wonderful, precious promises: "Lady teacher, it is very wonderful, very, very good, but after sleeping to-night we will not remember it. We women who can't read are just no better than blind!" And it is pitifully true! For such women the quiet hours of study are a new experience,—a revelation of life such as they have never dreamed of attaining. From them they go back to take up the burdens of their daily life, crushing beyond our imagination, in the strength Christ promises all the heavy laden. The openings for these classes are among the most hopeful features of the city station work, and I trust the funds for them will not fail.

FROM DR. CAROLINE B. HAMILTON, AT THE HOSPITAL IN AINTAB, TURKEY.

The hospital is the point of greatest interest to me in all this empire. It isn't beautiful, but the people know we want to help them, and I bless God that it stands here a daily witness in a land full of sin and suffering. We are in the swing of the busy round of work; our beds are not all full yet, except in the women's wards, but all our patients seem very ill. Very few

indeed can get about, so that the nurses are very busy. There have been two lads from the Orfa orphanage,—one went home to-day,—who were a beautiful illustration of what wise training can do. They were so quiet and so obedient and gentle that I could not explain their conduct until I knew where they were from. We have some interesting people also among the women, some of them true Christians. Last Sunday morning I was glad to have some Turks sit through the service, some who had come to see a sick friend, and not a word was heard from them. It is also a joy to me when they can hear of Jesus Christ. Our preacher is an earnest college student, an out and out Christian, the son of one of our good village preachers. Dikron has a fine voice for singing, so that the service will be more attractive than it sometimes is. Often there is quite an audience of visitors, so that the message reaches others besides our own patients.

Our Work at Home.

THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

[To be held in New York City, April 21st to May 1st.]

THIS great conference, which has been in all our thoughts for so many months, is drawing near, and promises to be one of the most remarkable gatherings of modern times. One of the circulars announces that “As the early Church opened the first missionary century with an assembly at Antioch to hear Paul and Barnabas, so the later Church, at the close of this greatest of all missionary centuries, will hold a conference with its mission workers in the metropolis of a continent of which the apostles knew nothing.

“The historical term *ecumenical*, or ‘world-embracing,’ will be even more applicable to this gathering than to the great councils of the Church, for in it will be represented the entire habitable globe. It will be distinctively foreign missionary. Its topic will be ‘The Evangelization of the Nations’; its discussions will bear upon the problems arising in the conduct of the work, and its personnel will include workers from every field.

“It will be a conference, not a council. It will lay down no laws and settle no methods. The workers in many lands will come together to compare notes. There will be free interchange of ideas, and much information of great value will be put at the service of all.

“The results expected are: a clearer apprehension of the principles and methods of mission work drawn from a century of experience; a vindication

of Christian missions by an array of testimony as to their influence and results that will convince all thoughtful men of their utility and power; a great practical advance toward unity; 'that they may be perfected into one, that the world may know that Thou didst send Me.'

"The Conference will be formally opened Saturday afternoon, April 21st, with a meeting in the main hall (Carnegie), at which addresses of welcome will be made and the delegates introduced, and will close with a farewell meeting on Tuesday evening, May 1st.

"On the two Sabbaths a large number of stirring missionary addresses will be given by members of the Conference in the churches of New York and vicinity. It is possible that there may also be special conference services on Sabbath afternoons in the main hall.

"Delegates' meetings in the mornings, attended by the whole body of delegates, will be held in the main hall to consider the fundamental principles and discuss the chief departments of mission work.

"Specialists' meetings in the afternoon will be held in smaller halls for more technical and detailed discussion of topics appealing especially to workers along specific lines. Each topic will be presented in a carefully prepared paper not to exceed twenty minutes in the reading, the remainder of the time being devoted to discussion by speakers who have sent in their names in advance, who will be strictly limited to five minutes each. Those taking the leading parts in these discussions will be experts in their several departments, who are selected with reference to their knowledge of and experience in specific phases of missionary activity. Every effort will be made to secure the very best, and the result will be a consensus of testimony of the highest value.

"Public meetings will be held in the afternoons and evenings. At these the most prominent speakers and workers from all parts of the world will vividly portray the conquests of the cross in all lands, the appalling state of the heathen world, the need of unity and co-operation, and of an understanding of the problems involved in the task of disciplining the nations."

WOMAN'S WORK IN THE CONFERENCE.

Through the courtesy of the Programme Committee two days of the Conference have been set apart for woman's work,—Tuesday, April 24th, for sectional meetings in smaller halls or churches for the practical discussion of methods and problems in our work; and Thursday, April 26th, for public meetings, being an integral part of the Conference. The planning for these days was placed in the hands of the World's Committee of Women's Missionary Societies, which was formed at the World's Missionary Conference

in London in 1888. This committee placed the direct care of the programme in the hands of a special Programme Committee of five ladies,—Mrs. J. T. Gracey of the Methodist Church; Miss Mary Parsons, Presbyterian; Mrs. D. J. Burrill, Reformed Church; Miss S. C. Durfee, Baptist; and Miss A. B. Child, of our own Board, chairman. This committee have held a number of meetings, and have presented to the World's Committee a tentative programme, subject to changes and revision later. The practical value of the meetings for discussions is so great, and the subjects demanding attention so many, it has been decided to hold three simultaneous meetings in the morning and three in the afternoon. It is hoped that they will be held in one building or church, or at least very near each other, so that people can easily go from one to the other as they may desire.

It is expected that the most valuable points brought out in these discussions—any resolutions or recommendations for future action, any conclusions reached—will be reported and enforced in some public session. The programme, so far as arranged at the date of writing, February 1st, is as follows:—

TENTATIVE PROGRAMME OF THE WOMAN'S DAYS OF THE ECUMENICAL CONFERENCE, NEW YORK, APRIL 21–MAY 1, 1900.

PUBLIC MEETING, THURSDAY, APRIL 26, 10 A. M.

CHAIRMAN. Mrs. Judson Smith, Boston, President of the Woman's Board of Missions, Congregational.

VICE CHAIRMAN. Mrs. D. J. Burrill, New York, Secretary of the Woman's Board of Foreign Missions of the Reformed Church of America.

DEVOTIONAL EXERCISES.

WELCOME TO DELEGATES. Representative of the Woman's Union Missionary Society.

RESPONSE. For Great Britain, Mrs. George Kerry, of the Baptist Zenana Mission; for Australia, New Zealand and New South Wales, Mrs. R. Ross, President Presbyterian Society, Lindsay, Ont., Canada; for the Missionaries, Mrs. Alice Gordon Gulick, of Spain, Missionary of the Woman's Board of Missions, Congregational.

ROLL CALL.

PAPER. The Place of Woman's Foreign Missionary Work in the Evangelistic Forces of the Church, Mrs. Moses Smith, President of the Woman's Board of the Interior, Congregational.

PAPER. The Responsibility of Women in Foreign Missionary Work, Mrs. Duncan McLaren, Edinburgh, Scotland, of the Zenana Mission of the Presbyterian Church of Scotland.

PROBLEMS AND METHODS OF WORK IN THE HOME CHURCHES.

GIVING. Paper.

RECOMMENDATIONS FROM THE SECTIONAL MEETING. Addresses.

LITERATURE. Paper, Miss Irene H. Barnes, of London, England, Editor and Superintendent of Publications of the Church of England Zenana Missionary Society.

RECOMMENDATIONS FROM THE SECTIONAL MEETING. Addresses.

WORK AMONG YOUNG LADIES AND CHILDREN.

PAPER.

RECOMMENDATIONS FROM SECTIONAL MEETING. Addresses.

2.30 P. M.

CHAIRMAN.

VICE CHAIRMAN. Mrs. Mary Clokey Porter, Allegheny, Pa., Secretary of the Woman's General Missionary Society of the United Presbyterian Church of North America.

PAPER. Woman's Evangelistic Work in Foreign Mission Lands, Mrs. Baird, of the Presbyterian Mission in Korea.

SUGGESTIONS FROM THE SECTIONAL MEETING.

ADDRESSES FROM MISSIONARIES.

PAPER. Educational Work for Women in Foreign Missions, Miss Isabella Thoburn, of Lucknow, India, Missionary of the Woman's Foreign Missionary Society of the M. E. Church.

SUGGESTIONS FROM THE SECTIONAL MEETING ON THE SUBJECT.

ADDRESSES FROM MISSIONARIES.

PAPER. The Importance of Medical Work in Foreign Missions, Dr. Elizabeth Reifsnnyder, of Shanghai, China, Missionary of the Woman's Union Missionary Society.

SUGGESTIONS FROM THE SECTIONAL MEETING.

ADDRESSES FROM MISSIONARIES. PRESENTATION OF MISSIONARIES.

S P. M.

CHAIRMAN. Mrs. J. T. Gracey, Rochester, N. Y., Recording Secretary of the Woman's Foreign Missionary Society of the M. E. Church.

VICE CHAIRMAN. Mrs. A. J. Gordon, Boston, Woman's Baptist Foreign Missionary Society.

DEVOTIONAL EXERCISES.

ADDRESSES. Results of Woman's Foreign Missionary Work in the Home Churches, Mrs. W. A. Montgomery, Rochester, N. Y., of the Woman's Baptist Foreign Missionary Society.

PAPER. A great Need, by Mrs. Isabella Bird Bishop. Read by Mrs. Joseph Cook.

ADDRESS. Results of Woman's Foreign Mission Work in the Field, by Prof. Lilavati Singh, Lucknow, India. (M. E. Mission.)

ADDRESS. The Outlook for the Future.

CLOSING EXERCISES. Led by Mrs. S. L. Keen, Philadelphia, of the Woman's Foreign Missionary Society of the M. E. Church. (To include short addresses by native Christian women.)

SECTIONAL MEETINGS FOR DISCUSSIONS ON PRACTICAL METHODS AND PROBLEMS IN WOMAN'S FOREIGN MISSIONARY WORK.

10 A. M., TUESDAY.

THREE SIMULTANEOUS MEETINGS FOR DISCUSSIONS OF METHODS AND PROBLEMS IN THE FIELD.

TENTATIVE PROGRAMME.

I. MEETING FOR EVANGELISTIC WORK. (Under the care of a committee in Canada, Mrs. E. S. Strachan, of Hamilton, Ont., of the Woman's Missionary Society of the Methodist Church, Canada, Chairman.)

1. Methods of Presenting Christian Truth: (a) To women; (b) To children. Opened by Miss Jessie Duncan, Missionary from Neemush, Central India (Presbyterian W. F. M. S., Canada, Western Section).
2. The Work of Native Christians: (a) As Sunday-school workers; (b) As Bible women; (c) As leaders of meetings; (d) As interpreters and assistants; (e) The relative value of educated and non-educated workers; (f) The reflex influence of the educational and evangelistic departments of work. Opened by Miss Alice E. Belton, Missionary from Japan (Woman's Missionary Society of the Methodist Church, Canada).
3. General Public Work on Behalf of Women: (a) The value and methods of itinerating and Bible or tract distribution; (b) The benefit of general "Lecture Meetings"; (c) The value or otherwise of singing and lantern view; (d) The co-operation of native pastor or evangelist. Opened by Miss Agnes E. Baskerville, Missionary from Cocanada, India (Woman's Baptist F. M. S., Ontario, West).

II. MEETING FOR EDUCATIONAL WORK. Under the care of a committee in New York and vicinity, Miss Mary Parsons, Woman's Foreign Missionary Society of the Presbyterian Church, Chairman.

1. Education of Children in Mission Schools: (a) Kindergartens; (b) Primary and village schools; (c) Industrial and manual training and self-support.
2. Higher and Normal Training; Missionary Addresses: (a) Girls' colleges and seminaries; (b) Teaching of foreign languages; (c) Training of Bible women, wives of native pastors, church workers and members.

3. The Training of Missionaries. Opened by Mrs. J. Fairley-Daly, of Glasgow, Scotland, of the W. F. M. S. of the Free Church of Scotland. (a) In colleges; (b) In Missionary and Bible schools and conferences; (c) In medical schools.

III. MEETING FOR MEDICAL WORK.

1. The Relation of the Home Church to Medical Missions. Opened by Dr. Mary Bryan, Missionary from Bareilly, India (of the M. E. Mission). (a) Help in the education of medical missionaries; (b) Education of native women in England and America.
2. The Legitimate Field of a Medical Missionary. Opened by Dr. Grace N. Kimball, formerly missionary in Van, Turkey (Woman's Board of Missions, Congregational). (a) Treating missionary families; (b) Education in foreign schools and hospitals; (c) The proportion of medical workers to the whole force on the field.
3. Medical Missions in Facts and Figures. Opened by Mrs. Harriet Newell Jones, of Philadelphia (Woman's Baptist Foreign Missionary Society.)
4. The Power of Medical Missions as a Spiritual Agency. Opened by a paper by —.
5. Self-support in Hospitals in Foreign Lands. Opened by Mrs. L. N. Thorpe, of Philadelphia (President W. F. M. S.)
6. Medical Missions among Children. Opened by Miss Annie Butler, of London, England.

2.30 P. M.

Three Simultaneous Meetings for Discussions on Practical Methods and Problems in Woman's Foreign Missionary Work in the Home Churches.

I. MEETING ON GIVING. Under the care of a committee in Chicago and vicinity, Mrs. Moses Smith, Chicago (President of the Woman's Board of the Interior, Congregational), Chairman.

1. How? Address by the Chairman, "Giving one of the Foundation Stones of Missionary Work."
2. The Bible Doctrine of Giving. Opened by Mrs. J. H. Knowles, New York City (Methodist).
3. Why? (a) The Need. Missionary address by Mrs. Fanny Corbett Hayes, of China. (b) Money a Factor in God's Plan of Salvation. Address by Mrs. Ella MacPherson, Campbell, Secretary of the Woman's Presbyterian Board of Missions of the Northwest.
4. What? (a) Hearts, Influence, Enthusiastic Effort. Address, Mrs. Annie Shaffer, of the Church of God. (b) Time and Talents. Address, Mrs. E. M. Spreng, of the Evangelical Association. (c) Money given by Women and Children. Address, Mrs. Emily Huntington Miller (Methodist).
5. Symposium. Led by Miss M. D. Wingate, Chicago, Secretary of the Woman's Board of Missions of the Interior (Congregational).
 1. With Business Methods. (a) Appointment of treasurers; (b) Duties of treasurers and collectors; (c) Apportionment; (d) Pledges.
6. Proportionate Giving. Address, Mrs. Esther Tuttle Prichard (Friend's F. M. S.).

II. MEETING ON WORK FOR YOUNG WOMEN AND CHILDREN. Under the care of a committee in Nashville, Tenn., and vicinity, Mrs. S. C. Trueheart, Secretary W. B. F. M. of M. E. Church, South, Chairman.

1. The Value of Foreign Missions as an Educational Agency in Training Young People. Opened by Mrs. W. E. Norvelle, Nashville, of the Episcopal Missionary Union.
2. The Relation of Young People to the Foreign Missionary Work of the Church. Opened by Mrs. J. A. Wheeler, President of the Southern Baptist Missionary Union of Tennessee, Woman's Southern Baptist Mission Board.
3. The Economic Value of Foreign Missions in Training Young People. Opened by Mrs. Judge J. W. Childress, of Nashville, Tenn., of the Woman's Southern Presbyterian Board of Missions.
4. Most Effective Methods in Training Young People in Foreign Missions. Opened by Mrs. John M. Gaut, of the Woman's Cumberland Presbyterian Mission Board.
5. Reasons for Junior Organizations Distinct from the Senior Organizations, and Best Methods of Transferring Members from One to the Other. Opened by Mrs. J. M. Leech, of the Woman's Board of Foreign Missions, M. E. Church, South.
6. Value of Public Meetings in Young Ladies' Work. How Conducted. Opened by Mrs. G. M. Ingram, Nashville, Tenn., of the Christian Woman's Board of Missions.

III. MEETING ON LITERATURE. Under a committee in Boston and vicinity, Miss S. C. Durfee, President of the Woman's Baptist Foreign Missionary Society, East, Chairman.

1. The Systematic Study of Missions. A uniform scheme for all Woman's Boards.
2. Christian Literature for Women in Mission Lands. Opened by Mrs. S. B. Capron, Boston, Mass., formerly a missionary in Madura, India (Congregational).
3. Publication of Books. A Uniform Scheme for all Woman's Boards.
4. Distribution of Literature and Circulation of Magazines.

It is understood that valuable conclusions, recommendations and resolutions from the sectional meetings will be presented at the more public meetings on Thursday, April 26th.

OUR BOOK TABLE.

Village Life in China: A Study in Sociology. By Arthur H. Smith, D.D., author of "Chinese Characteristics." With illustrations. Published by Fleming H. Revell Co. Pp. 360. Price, \$2.00.

It is not often that so much wit and wisdom are found happily combined as in Arthur H. Smith's well-known works on China. The wit is quiet, unobtrusive, always an atmosphere, sometimes a gathered electric flash. The wisdom is in the breadth, balance and entire fairness of the thought; a comprehensive view of all sides of the topic; a searching penetration of judgment at once stern and tender. Wordsworth wrote: "Scorn not the sonnet. . . With this key Shakespeare unlocked his heart." So it should be said to students of missions: "Study Arthur Smith's combination of wit and wisdom; with this key he has unlocked China."

Of all great missionary fields the Celestial Empire has contained the largest number of puzzles for the general reader. The interior life of the Chinese, city and village, has heretofore been an almost unthreaded labyrinth of strange inversions of ordinary Western fashion and of obscurities and perplexities repelling study. This gifted missionary has seized the Ariadne's thread which forms the clue to this labyrinth of Chinese characteristics. His subtlety of psychological insight is plainly one of his highest natural gifts, but has been strengthened and sharpened by his keen interest in the people to whom he ministers in the highest things of the spirit. We know of no other writer who speaks so intelligibly of the religious, moral, social, industrial, and average political life of the Chinese masses. This book is a study of the village communities in which the vast majority of the teeming millions of the Celestial Empire are yet following the example of their fathers, with hardly any visible improvement on the ancient ways, generation after generation.

The architecture, the temples, the shops, the family life, the influences

that tend to disrupt the patriarchal groups formed by the various circles united by blood or marriage, the general condition of the women, the methods of the lower and higher education, are minutely described in luminous and fascinating chapters. In conclusion the author answers the question: "What can Christianity do for China?" and most impressively pictures the social, educational and religious ameliorations which would follow the triumph of the gospel in this colossal empire, to say nothing of the clouds of souls it would prepare for salvation beyond the horizons of time. We have examined this book with profound gratitude that the Chinese people have found so just and sympathetic an interpreter.

With Russia, England, France and the United States in more or less ominous competition for the trade of China, great, and it may be unexpected, events are likely to happen in the land of the Yang-Tse-Kiang in the next generation. The prayers of the churches that this region might be thrown open to evangelization have been heard. The Chinese wall has fallen. The ports of the Celestial Empire are becoming open doors. America seems destined to acquire paramount commercial power in the Pacific Ocean. On her shoulders will rest a large part of the responsibility of the twentieth century for the right management of international politics and trade in the far East and for the religious regeneration of China. The clear bugle tones of devout and gifted missionaries now in China are the safe key-notes for the martial anthem of our progress in beneficent influence on an empire which contains one fourth of the population of the globe.

JOSEPH COOK.

SIDELIGHTS FROM PERIODICALS.

"Rise to your need, ye Nations! ye Peoples, rise to your need" is the clarion call of a poem in the February *Harper's*, appropriate for a missionary program. In the same we find three articles of interest to the student of missions. "The Congo State and Central African Problems," by Demetrius C. Boulger, traces the life of this unique state from its creation by King Leopold, forecasts its future, and discusses such of its vital problems as the slave trade and native labor. The power of Christianity in central Africa is recognized and a tribute paid to missionaries.

Julian Ralph, correspondent in the East for this monthly, gives "The True Flavor of the Orient" in some experiences in India which might have dropped from the tales of the Arabian Nights. "The White Man's Rule in Singapore," by Poultney Bigelow, deals, if not directly with our Chinese missions, at least with the Chinese people who figure largely in Singapore.

One interested in the eastern philosophies will want to look at two replies

in the February *Arena* to an article by Horatio Dresser in the October number: "The Vedanta Philosophy," by Edward Farnsworth, and also "Swami Abhedananda."

In connection with "Central African Problems," mentioned above, it will be instructive to turn to the *Forum* (February) and review the story of Mahdism, whose passing away, of vast importance, appears to have been somewhat overshadowed by events in the Transvaal. In the same, "Reform in China," by Gilbert Reid, follows on well after the several articles of last month upon similar topics.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

March.—The Awakening of China. See LIFE AND LIGHT for February.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

WHAT A CENTURY HAS WROUGHT FOR WOMAN IN INDIA.

TOPIC FOR APRIL.

For this topic we suggest three among the many that will occur to every one who looks into the matter: 1. British Reforms. A description of some of the old customs affecting women which have been made illegal by the English government. A long list of these will be found in the article by Miss Abbott, on page 110. From these we may select suttee, infanticide, and child marriage. Material for this will be found in "The Land of the Veda," by Rev. Wm. Butler, "Every-Day Life in India," by Rev. A. D. Rowe, "India," by Fanny Roper Feudge, also "Hindu Women," by the same author, "Foreign Missions and Social Progress," by Rev. James S. Dennis, papers on "Indian Reform," Murdock. The abolishment of these evils, so far as laws can do it, is described in magazine articles, such as "India, Under Queen Victoria," by Sir Alfred Lyall, in the *Nineteenth Century* for June, 1897, "British Rule in India," in the *North American*

Review for April, 1899, *Missionary Review* for March, 1897, April, 1896, April, 1894, and May, 1898. If any one wishes to take up the *Famine*, material will be found in an article in the *North American Review* for March, 1897, by Sir Edwin Arnold, and for April by the Marquis of Dufferin. 2. *Caste*. *Caste* has such a powerful influence in Indian family life it might be considered in a paper by itself. A description of its origin and growth may be found in any encyclopedia and in the books mentioned above. See also *Missionary Review* for April and May, 1897. If one desires variety a poem on "Caste" in *LIFE AND LIGHT* for October, 1877, would be useful. 3. *The Blessings of Christianity*. Material for this will be found in the missionary magazines. See *LIFE AND LIGHT* for October and November, 1896, March, September, June and October, 1897. In January, 1895, in the suggestions for the topics, Mrs. Capron's work in India, will be found other references. A good reading would be the leaflet "A Hindu Woman's Conversion."

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1899, to January 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

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| <i>South Durham</i> .—A Christmas thank offering, | 5 00 |
| <i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, First Ch., S. S., 6; Brewer, First Cong. Ch., 23.18; Camden, Aux., 24.50; Fort Fairfield, 9.47; Greenville, 13.50; Island Falls, C. E. Soc., 5; Machias, 29.11; Orland, 6.70; Searsport, C. E. Soc., 10; South West Harbor, 2; Thomaston, Aux., 10, Prim. S. S., 1; Waldoboro, 9.50; West Bangor, Chapel, 3, | 162 96 |
| <i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 12, Winter St. Ch., Aux., 103; Kennebunkport, First Cong. Ch., 7; Portland, High St. Ch., Aux., 8, St. Lawrence Ch., Aux., 18.63, Williston Ch., Aux., 10; South Berwick, S. S., 4.12; South Bridgton, Miss. Soc., 5; West Falmouth (with prev. contri. const. L. M. Mrs. Mary C. Winslow); Woodfords, M. C., 5, | 172 75 |
| Total, | 340 71 |

NEW HAMPSHIRE.

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| <i>Lebanon</i> .—Mr. and Mrs. George Amsden, 2; Chester, Emily J. Hazelton, 1.20, | 3 20 |
| <i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Concord, West, Aux., 2; Derry Centre, Cong. Ch., Aux., 27.75; | |

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| Hancock, Jr. C. E. Soc., 2.50; Kingston, Cong. Ch., S. S. Class, Little Sunbeams, 62 cts.; Lancaster, C. E. Soc., 10; Lebanon, West, Aux., 22; Nashua, Aux., 14.05; Portsmouth, Mrs. E. P. Kimball, to const. L. M. Miss Martha Smith Kimball, 25, C. E. Soc., 10; Orford, Aux., 1; Swanzy, Aux., 12.50, | 127 42 |
| Total, | 130 62 |

VERMONT.

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| <i>East Dummerston</i> .—Mrs. E. H. Field, 2.10; West Fairlee, L. A. Bartholomew, 1.40, | 3 50 |
| <i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Alburgh, 3; Bellows Falls, First Cong. Ch., S. S., 10; Berkshire, East, 10; Brattleboro, Mrs. Mary L. Hadley, 25; Brattleboro, West, 2.90; Burlington, 30; Derby, C. E. Soc., 4; Dorset (of wh. 25 const. L. M. Mrs. N. McWayne), 36; Hinesburg, 2.50; Middlebury, 93.55; Middletown Springs, to const. L. M. Mrs. Clark Norton, 25; New Haven, Ladies' Union, 15; Saxton's River, Merry Rills, 1; St. Johnsbury, So. Ch., 12; Vergennes, An Endeavorer, 10; Vershire, Mrs. G. B. Drake, 1; Waterbury, 19.84; Weathersfield Centre, 4; Williamstown, 3; Windsor, Old So. Ch., Aux., Miss S. A. White, 3; Woodstock, 25, | 335 79 |
| Total, | 339 29 |

MASSACHUSETTS.

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| <i>Andover.</i> —A friend, | 22 50 |
| <i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Lowell, Kirk St. Ch., 13; Malden, Aux., 50; Medford, Mystic Ch., Aux. (with prev. contri. const. L. M's Mrs. Alice Converse, Miss Martha A. Cushing, Mrs. Priscilla A. Dyer, Mrs. M. A. Hildreth, Mrs. Hattie R. Hammond, Mrs. Amanda Mills, Mrs. S. Lizzie Perkins); Winchester, First Cong. Ch., 5.43; Woburn, Woburn Workers, 50, | 118 43 |
| <i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Hatchville, Aux., 3; South Dennis, Aux., 11, | 14 00 |
| <i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, A friend, 100, Penny Gatherers' M. C., 35.16; Hinsdale, Aux., 15.96, Cradle Roll, 1.50; Housatonic, Berkshire Workers, 40; Great Barrington, Aux., 71; Pittsfield, First Ch., Aux., 21.70; Stockbridge, Aux., 29, | 314 32 |
| <i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux. (with prev. contri. const. L. M's Mrs. Mary A. Norwood, Mrs. Nellie A. Vittum, Miss Elizabeth P. Studley, Miss Mary L. Dodge, Miss Jane S. Porter); Gloucester, Giles Chapel, Bible School, 1.40; Marblehead, Mrs. Rebecca T. Goodwin, 50 cts.; Rockport, Miss Mabel Giles, 8, | 9 90 |
| <i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 18; Greenfield, Aux., 19.62, | 37 62 |
| <i>Greenfield.</i> —Mrs. Lizzie B. Snow, | 10 00 |
| <i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 57; Easthampton, Aux., 16.57; Granby, C. E. Soc., 5; Hatfield, Wide Awakes, 15.51; North Hadley, Aux., 10; Northampton, Edwards Ch., Mrs. Bridgman, 10, Prim. Class, 10; Southampton, Sunshine Band, to const. L. M. Miss Grace Pixley, 25; Williamsburg, Aux., 35.20, | 184 28 |
| <i>Malden.</i> —A friend, | 5 00 |
| <i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Plymouth Ch., Prim. S. S., | 4 00 |
| <i>Milford.</i> —A friend, | 50 00 |
| <i>Norfolk and Pilgrim Branch.</i> —Miss Mary V. Thayer, Treas. Abington, Aux., 18 86, Braintree, Aux., 10.50; Brockton, First Ch., Aux., 5, Waldo Ch., Aux., 20; Easton, Aux., 13.80; Hanover, Aux., 9; Hingham, Aux., 33.78; Holbrook, Aux., 2; Marshfield, Golden Rule M. C., 35; Plymouth, Aux., 16.76; Plympton, Cong. Ch., C. E. Soc., 3.50; Rockland, Aux., 23.35; Weymouth and Braintree, Aux., 29.25; Weymouth, East, Aux., 44.55; Wollaston, Aux., 69, | 337 35 |
| <i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Acton, C. E. Soc., 10, Cradle Roll, 3.12; Littleton, Aux., 2.31, | 15 43 |
| <i>Salem.</i> —Two friends, | 15 00 |
| <i>South Hadley Falls.</i> —Miss Elizabeth Gaylord, | 25 00 |
| <i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Miss G. M. McLaren, 5; Agawam, Cong. Ch., C. E. Soc., 4 80; Longmeadow, Aux., 10; Springfield, Park Ch., Aux., 15.75; South Ch., 200, Aux., 73.04, | 308 59 |

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| <i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, Y. L. Soc., 40; Boston, A friend, 300, A friend, 10, Central Ch., Aux., 533.70, Shawmut Ch., Aux., 73; Brighton, Mrs. Samuel Keene, 40, Aux., 7.50; Brookline, Mrs. George H. Monroe, 20; Cambridgeport, Prospect St. Ch., Aux. (S. S.), 25.29; Charlestown, Winthrop Ch., Aux., in mem. of Miss C. E. Pratt, 58; Chelsea, First Ch., Aux., 198.53, Y. L. M. Soc., 50, Sunbeam M. C., 5, Central Ch., Women Workers, 75, Third Ch., Aux., 41, Floral Circle, 5; Dorchester, Second Ch., Go Forth M. B., 15, Jr. C. E. Soc., 1.10, Central Ch., Aux., 10; Hyde Park, Aux., 68.25; Jamaica Plain, Central Ch., Aux., 161.44, Dau. of the Cov., 40; Newton, Eliot Ch., Aux., 51.72; Newton Centre, First Ch., Aux., 78.04; Newton Highlands, Aux., 5.17; Roxbury, Mrs. Sargent, 25, Immanuel Ch., Aux., 12.58, Prim. S. S., 6.50, Walnut Ave. Ch., Aux., 234, Y. L., Aux., 5; Somerville, Broadway Ch., Aux., 50; Watertown, Phillips Ch., Aux., 99, C. Roll, 10.87; Wellesley Hills, Aux., 115; West Newton, Aux., 125; West Somerville, Day St. Ch., W. M. Soc., 9.50, | 2,625 19 |
| <i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Holden, Aux., 23.93; Warren, Aux., 9.50; Winchendon, Aux., const. L. M's Mrs. Andrew McCarthy, Miss Bertha Whittemore, Miss Luella Leland, Miss Josephine Bosley, 100; Worcester, Central Ch., Aux., 93.15, Old So. Ch., Aux., 40, Piedmont Ch., Aux., 102.25, Stamp Mission, 3.39, | 372 22 |
| Total, | 4,468 83 |

RHODE ISLAND.

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| <i>Providence.</i> —Miss Ednah B. Hale, 1, Miss E. Carol Hodge, 1, | 2 00 |
| <i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Central Falls, Cong. Ch., Aux., 56.22, Jr. C. E. Soc., 15; Chapachet, C. E. Soc., 5; Kingston, Cong. Ch., Aux., 13.15; Newport, United Ch., Aux., 3; Providence, Central Ch., Mrs. Lydia A. Salisbury, 5, Pilgrim Ch., Aux., 21, C. E. Soc., 9.65, Union Ch., 3.48, Aux., 5.23, Jr. Aux., 10; River Point, C. E. Soc., 7, | 153 73 |
| Total, | 155 73 |

CONNECTICUT.

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| <i>Eastford.</i> —Mrs. M. J. Tatem, 5; New Haven, 40 cts.; Winsted, Second Cong. Ch., S. S. Class, 3, | 8 40 |
| <i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, Aux., 31.79; Danielson, Aux., 19.44; Ekonk, C. E. Soc., 2.50; Groton, S. S., 19.19; Lebanon, Aux., 4; Hampton, Aux., 4; New London, First Ch., Aux., 20, C. E. Soc., 8.13; Norwich, First Ch., Light Bearers M. C., 20, Second Ch., Aux., 110.55, Broadway Ch., Aux., 212.70; Stonington, First Ch., Aux., 19.30, Second Ch., C. E. Soc., 5; Willimantic, Aux., 13, | 489 60 |

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 92; Bristol, Dau. of the Cov., 80; Enfield, C. E. Soc., 10; Farmington, Aux., 15; Hartford, Asylum Hill Ch., Aux., 172.02, Farmington Ave. Ch., Aux. (of wh. 25 by Mrs. Nathaniel Shipman to const. L. M. Miss M. Louise Allen, and 25 by Mrs. Charles R. Burt to const. L. M. Miss Sarah Perkins), 184, S. S., 60.63, Prim. S. S., 5, First Ch., Aux., 32, Warburton Chapel, S. S., 12.15; Kensington, Dau. of the Cov., 30; New Britain, First Ch., Aux., 137.02; Plainville, Aux., 100; Simsbury, Open Hearts M. B., 40; Somer, C. E. Soc., 20; West Hartford, Aux., 18.76, 1,008 58

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 42; Bethlehem, Aux., 8; Bridgeport, Park St. Ch., C. E. Soc., 10, Prim. S. S., 3.72, Olivet Ch., C. E. Soc., 9.68; Canaan, Aux., 6.50, Pilgrim Ch., Y. L. M. C., 15, C. E. Soc., 10; Centrebrook, Jr. C. E. Soc., 1; Cheshire, Aux. (of wh. 50 const. L. M.'s Mrs. J. P. Hoyt, Miss Lillian Stoddard), 70.20, Jr. C. E. Soc., 5; Cromwell, C. Roll, 3.62; Danbury, Second Ch., Jr. C. E. Soc., 5.41; East Canaan, C. E. Soc., 8; Goshen, Aux. (with prev. contri. const. L. M.'s Mrs. H. E. Small, Mrs. Frank K. Seaton), 28.55, Jr. C. E. Soc., 5; Greenwich, Aux., 18.30; Guilford, First Ch., Aux., 20; Ivoryton, Aux., 20.25; Kent, First Ch., S. S., 10; Killingworth, Aux., 22.75; Meriden, First Ch., C. E. Soc., 15; Middlefield, C. E. Soc., 3.66; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Marguerite Ward), 80.31; Milford, First Ch., S. S., 5; New Haven, Centre Ch., Aux., 25, Davenport Ch., Aux., 35, Dwight Place Ch., Aux., 62, Grand Ave. Ch., Aux., 128.60, United Ch., S. S., 20.32; Norfolk, Y. L. M. C., 31.24; Northfield, Aux., 30, C. E. Soc., 3; North Haven, Aux., 45, K. D., 10; Portland, Builders, 26; Redding, Aux., 8; Salisbury, Aux., 12.64; Shelton, Aux., const. L. M. Mrs. Martha J. Curtis, 25; Sherman, Aux., 20.10; South Britain, Aux., 10; Stamford, Y. L. M. C., 6; Stratford, Y. L. M. C., 20, H. H., 10; Thomaston, Cong. Ch., Prim. S. S., 15.30; Wallingford, First Cong. Ch., 50; Washington, Aux., 1.50; Watertown, Aux. 9.62; Westfield, C. E. Soc., 5; Westport, Aux., 14; Westville, C. E. Soc., 10; Whitneyville, Aux., 8.35; Winsted, First Ch., C. E. Soc., 8, Second Ch., C. E. Soc., 10, S. S., 20; Woodbridge, Aux., 15.50, C. E. Soc., 10, 1,132 12

Total, 2,638 70

NEW YORK.

New York.—Miss Annie M. Pollard, 40 cts.; Golden's Bridge, Miss Helena L. Todd, 1.40; North Parma, Almira Bond, 2.40,

New York State Branch.—Mrs. F. M. Turner, Acting Treas. Bedford Park, C. Roll, 11.83; Berkshire, Aux., 31.33; Brooklyn, Lewis Ave. Ch., Earnest Workers, 20, Evangel Circle, 14, Park Ch., C. E. Soc., 10, Tompkins Ave. Ch., Aux., 183.75; Buffalo, First Ch., Aux., 35, W. G. Bancroft, Aux., 20, C. Roll,

11.25, Niagara Sq. Ch., W. M. Soc. (of wh. 25 const. L. M. Miss C. Glass), 30, C. E. Soc., 10; Camden, Y. P. M. Soc., 5; Carthage, Aux., 3.20, C. E. Soc., 2.10, Covenant Band, 2.75, Jr. C. E. Soc., 3; East Bloomfield, Aux., 21.75; Elmira, Park Ch., Aux., 44.46; Jamestown, F. M. Soc., 36; Massena, Aux., 7.50; Middletown, L. Guild (of wh. 25 const. L. M. Mrs. Frank Harding), 45; Moriah, Miss Elizabeth Dewey, 10; Napoli, Aux., 10; New York, Broadway Tab., Mrs. C. C. Mitchell, 100; Niagara Falls, C. E. Soc., 15; Northville, F. M. Soc., 7.50; Norwich, Aux., const. L. M. Mrs. M. C. Turner, 25; Owego, Aux., 3; Perry Centre, C. E. Soc., 10; Phoenix, M. Soc., 30; Rochester, So. Ch., W. M. Soc., 10, Jr. C. E. Soc., 50 cts., A friend, 1; Spencerport, Aux., 30; Syracuse, Danforth Ch., L. W., 25, Jr. C. E. Soc., 3, Plymouth Ch., W. Guild, 16; Wading River, Aux., 5; Walton, Aux., 28.75. Less expenses, 73.88, 803 79

Total, 807 99

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, First Ch., C. E. Soc., 25, Fifth Ch., Aux., 10; Florida, Ibor City, Cuban Miss. School, 1; N. J., Bound Brook, Aux., 20; East Orange, Trinity Ch., Aux., 33.10; Elizabeth, C. E. Soc., 10; Newark, First Ch., Aux., 20; Orange Valley, Aux., 45.25, Jr. C. E. Soc., 17.34; Passaic, Aux., 10.80; Plainfield, Aux., 20; Westfield, C. E. Soc., 6, Prim. Class S. S., 8; Woodbridge, Aux., 18.34; Pa., Germantown, Prim. Class S. S., 5. Less expenses, 60, 189 80

Total, 189 80

OHIO.

Kingsville.—Sarah C. Kellogg, 2 25

Total, 2 25

ILLINOIS.

Neponset.—C. E. Soc., 5 00

Total, 5 00

NORTH CAROLINA.

Southern Pines.—Mrs. Anna M. Foster, 5 40

Total, 5 40

CANADA.

Canada Cong. W. B. M., 284 38

Total, 284 38

CHINA.

Tungcho.—Woman's Christian Association, 11 88

Total, 11 88

General Funds, 9,030 83
Gifts for Special Objects, 349 75
Variety Account, 209 41
Legacies, 2,035 99

Total, \$11,625 98



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THE IRELAND HOME.

BY REV. JAMES C. DORWARD.

A VERY important and fruitful department is the work carried on by the American Zulu Mission in behalf of native girls. There are three training schools for Zulu girls in Natal: the Inanda Seminary, the Umzumbe Home and the Ireland Home. These schools are rapidly filled up every term, and every year sees an increasing number turned away because of lack of room.

The education of the Zulu girl is by no means the futile or foolish expenditure some critics have been pleased to call it. The degradation of the Zulu woman is very great. Her life in heathenism is of deeper debasement, if possible, than that of the Zulu men. She is the slave and chattel of her husband and sons. For them she lives and labors, sinking ever lower in the scale of humanity, until the helplessness of a premature old age comes upon her, when, withered and shrunken in body and mind, she seems little above the brutes.

To many a heathen girl these schools appear as the very gate into life and liberty. When they first come to school many of these girls have no proper conception of what it is to be a Christian. Some return, or are dragged back into the old life without ever finding out. All who remain any length of time are benefited. The majority confess Christ, if not when they first appear, at least before they leave.

The youngest of the three schools for girls is the Ireland Home. It was



MRS. DORWARD AND PUPILS IN THE IRELAND SCHOOL.

established in 1894 with special reference to the sheltering and religious training of Kraal girls. It is a little different from the Inanda Seminary and Umzumbe Home, in that it is less of a school and more of a refuge for girls escaping from the bonds of heathenism. The daughters of Christian parents are not received into this school, nor those who might just as well attend the day schools and religious services established near their homes. The accommodations are very limited, and are reserved for those who are denied by their parents every opportunity at their homes to learn the way of life. When such run away on such a quest they are taken in, sheltered and defended against the tyranny of their guardians, who may not necessarily be their parents; for every Zulu woman, under the native code as formulated by Great Britain, is the property of her father, his heir, her husband or his heir. Many of the girls who come to the Ireland Home are of marriageable age, and would be forced into polygamous marriages did they remain among their own people. Not infrequently to escape this is the motive which drives some from their homes.

The educational advantages of the Home are very limited. The girls remain, as a rule, only one or two terms. The teachers devote their time and energy to teaching them the Bible, and how to read it in their own tongue—the Zulu. In about four months many of the girls succeed in learning to read the Zulu Testament. They are not fluent readers in that time, but some do very well, and they are able to take a Testament home and go on learning; thus many heathen communities are being leavened with the gospel. Bright examples might be given of some who have gone from the Home back into the heathen districts from which they came God's true evangelists, and there are districts which own a great and abiding change, wrought of God, through their ministry.

But the Ireland Home is in need. It is not favorably situated. The house is one of the oldest in the mission, and was built for a small family, not to accommodate fifty or sixty girls and their teachers. The building is otherwise unsuitable. It is built close by the river, the lowest down of any of our mission houses. It never was considered a wholesome location. Of late years changes have taken place that make it decidedly unwholesome. The burying ground is just between the house and the river, and that has become quite marshy. The house itself is decidedly damp. Some of the floors in the rainy season look as if a spring were underneath. Ditching has failed to relieve this. New quarters must soon be found or the school must be given up. The funds to build a suitable place on higher land would be most welcome. Who will come to the rescue of this needy institution?

FROM MRS. DORWARD, AT THE IRELAND HOME.

(Extracts from a Private Letter.)

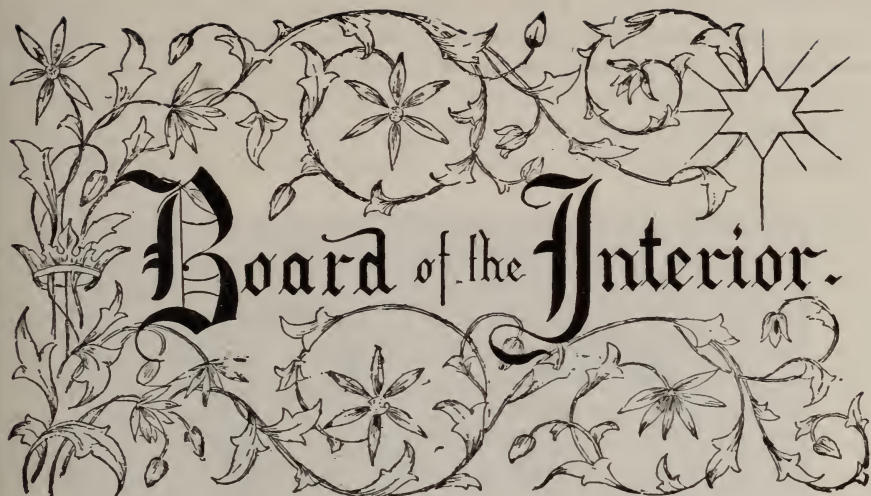
WHEN Miss Ireland came up to breakfast this morning she said, "Mkamuntu is confessing." I was glad to know that she was if there was anything to confess, but I said, "What, our good Mkamuntu!" And then

she told me that she was working out in the vegetable garden, with some girls, marking out places for beds to sow some seed we had purchased a few days ago; Nomblahlo, whose story you have probably read before this, came out to her and asked for some girls to pray for Mkamuntu. M. was just behind her, crying as if her heart would break. Miss Ireland said she could have those who were with her. An hour later, when Miss Ireland came up to breakfast, they were still praying up in Katie's room. Katie is one of the native teachers.

It seems Mkamuntu had a dream last night. She thought she had a big bag of potatoes on her back. There were other girls with her, each carrying the same burden. They seemed to be shut out in outer darkness. The Lord seemed to be standing near her, and she asked him why she was shut out? He asked her if she did not remember about the potatoes she had taken out of the garden. The girls have been digging up an old potato garden. There were some potatoes still in the ground, and the larger ones were gathered up and brought to the kitchen to be cooked for dinner. Some of the girls had taken some small ones and eaten them uncooked, thus breaking one of the rules of the school. Mkamuntu felt that God was speaking to her through her dream, and was terribly burdened. This morning at the meeting she told her dream and confessed her sin. When she was telling her dream she said, "I do not remember who the others were who were with me." Elder Weavers said, "Perhaps they are in this room and would like to confess it now." Several arose and said they were guilty and were sorry.

No terrible sins have been brought to light as yet. As Miss Mellen said the other day, it seems as if there could not be anything very bad amongst our girls to confess, but one can never tell. If one whom we trusted as we did Mkamuntu could take potatoes, one does not feel very sure but that more repugnant sins may have to be made known before peace can be obtained. I do not mean to make light of taking what does not belong to one, or of breaking the rules of the school, when I speak of more repugnant sins. All sin is alike in God's sight. But amongst a heathen people there are things that are done which we would rather not hear about: customs which, in their ignorance, God winked at; but now he is commanding all everywhere to repent and leave the things of darkness.

Much of our work in this Home is in the line of filling the minds and hearts of the girls with Bible truth, and trying to build a wall about them by giving them a knowledge of God's care over His own and his dealings with them under various conditions. We are glad to have Elder Weavers here. He is a man used of God. He will, under God, clinch the teaching of this term and bring new light to bear upon God's Word. If he can help them see more clearly how God hates all sin, and his power to keep them in the day of temptation, his coming will not have been in vain. The hope of the Zulu nation, as in every other, is in the young people. It seems as if too much could not be said or done for the places where they are trained for their life work.



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CHRYSANTHA'S STORY.

BY MRS. ELLEN RICHARDSON BAIRD.

PART II.

MY husband was good to me after a fashion, but he would beat me every now and then to let me know he was my master: and when my little boy began to strike me how pleased his father was! When my boy was about twelve years old we thought he had had education enough for a poor boy, and he was apprenticed to a shoemaker. Now this shoemaker was a good man, but queer and rather heretical in his views about the saints and the church. In fact, he attended the preaching services of some Americans who set forth very strange doctrines. They called themselves Christians; they said they believed in Christ, and they used the same Holy Gospel as we, but they had no holy pictures, did not pray to the Virgin and the saints,

nor did they turn to the East, nor make the sign of the cross when they prayed; they didn't keep the fasts; so they were not Orthodox. My son used to go to their meetings occasionally, and he heard a good deal of talk about this new way in the shop, and he finally became interested himself and joined their church.

What a terrible blow it was to me! "Oh, my Nikola! Oh, my child! why



A BULGARIAN PASTOR AND HIS WIFE.

did I ever let you stay with that man? What will your father say, who has gone to foreign parts? O Eftim, Eftim, why did you mislead my only son, my only child? Believe in this new way yourself, if you will, but let my son alone. And now he talks of going away to study! O *lè*, O *lè*, my son, my son! Why do you leave the faith of your fathers and go after these strange doctrines? Better you had died when a baby than to bring this

sorrow on me!" But Nikola quoted the words of the Gospel, "He that loveth father or mother more than me is not worthy of me," and he went.

After several months I had a letter from him. He had found his father in S—. Both of them urged me to come to them there, and I went. Nikola used to come over frequently from his school, and we were a united family. I thought that if he would only leave off his heresy we should be perfectly happy.

A sweet little girl came to us in S—; but soon after her birth her father died, and as I had to look to Nikola then for support it was policy for me not to oppose him any more. I attended the Protestant meetings, but I didn't comprehend very much. In fact, I couldn't see what there was in that faith and mode of worship which made it so attractive to those who held it. I used to think that they were paid for doing so, but, really, nobody seemed to have become very much richer; only the men who used to drink heavily had stopped doing so, and didn't waste so much time, nor feel obliged to keep so many saints' days as idle, empty days.

It became necessary for me to return to M— to see about the property left by my husband. When I reached home I called on the missionaries, for I knew they loved Nikola very much, and, for policy, I attended their meetings once in a while. I listened to the sermons of the missionaries, and the talks in the meetings held by the ladies, but I supposed they did so because they were paid for doing it, and I thought that the poor things could not get employment in their own country, and so they came to Macedonia. If Nikola does hold on in their way, it may not be such a bad thing financially after all, for it is a nicer, easier way of getting a living (only to talk and pray) than to work at the dirty shoemaker trade. It would have been pleasanter for me if he had remained in the old faith, but I felt that I ought to be reconciled to the change.

I decided to rent my house in M—, and return to Bulgaria to live with my son and his wife. I found her to be a nice, sensible girl, and I rather enjoyed going to the meetings they led.

All of a sudden I awoke to the fact that their teaching was for me! How was it that I had never heard anything before when I went to meeting? What beautiful hymns and sweet Gospel words! Jesus said, "Ask, and ye shall receive; seek, and ye shall find."

I asked and I received light. I sought and I found salvation. I began to take part in women's meetings by giving out hymns, and finally I ventured to pray. One day when I was praying in the meeting I forgot where I was. I talked to God, and I seemed to be in his presence, and when I stopped I seemed to have been away somewhere.

Now I understand why these Protestants love to pray. How blind I was, and how stupid not to have seen all this before! My son and daughter urged me to join the church of which he was pastor, but I wanted to become more worthy of such a privilege.

I found that I could not collect my rents regularly, and I concluded to sell my property if I could. So, taking my little girl, I returned once more to my native city, but with what different feelings! I called on the missionaries as soon as I arrived. I loved to go to the meetings, and I made arrangements to have the missionary ladies hold meetings in my house. But in so doing I incurred the bitter opposition of my nearest relatives. My little girl became very ill, at the same time that my brother's child died in the house that belonged to me and where I was living also. Instead of his sorrow making him tender toward me it made him very bitter, and he and his wife drove me and my sick child from the house.

Where should I go? God opened the heart of a relative who took me in, and there I passed through many dark days, for child after child sickened in that house but none died. My brothers would not speak to me anywhere. They said I had become a heathen and a Turk.

Those were dark days, but how I loved to speak to God when I was at work!

At last I induced my brother to move out, and I obtained entire control of my house and put in tenants who would not abuse me. I was free to invite the ladies to hold the regular Christian Endeavor meeting there, and also for the Sunday-school committee to hold a Sunday school there once a month. I should have been glad to have them oftener, but they had other places to visit.

I had many trials in those days trying to lead a consistent Christian life among people who lied to me, tried to pick quarrels, and take advantage of me, and who thought I was a fool not to do as they did. I was urged to join the church in M——, but I was afraid I should bring disgrace upon Christ's holy name if it were generally known that I was a church member. Everybody in my quarter of the city knew that I was a Protestant, and I had often led in prayer in the meetings in my house; so, in certain ways, I had already confessed Christ in public many times. I thought it would be pleasanter to join the church in S——, where Nikola was pastor, and that I should not have so many daily temptations there. But the Lord did not prosper my business. I could not succeed in selling my property, and it seemed as though He meant me to stay on indefinitely in M——.

So at last, unworthy though I be, yet trusting in Him to supply all my deficiencies, I confessed my love to my Saviour publicly, and sat down at his table. May I live worthy of my Lord all the remaining days of my life!

FOREIGN CORRESPONDENCE.

Although not officially connected with the W. B. M. I., Miss Waite is known to many of our readers as a worker in the Bible Institute founded by Mr. Moody in Chicago. Those who have followed Andrew Murray's guidance in "The Ministry of Intercession," "With Christ in the School of Prayer," and other volumes, will be glad of this glimpse of his work in South Africa, as well as of scenes through which many of our own missionaries pass. Christian hearts will heed Miss Waite's request for prayer.

HUGUENOT COLLEGE, WELLINGTON, CAPE COLONY,
SOUTH AFRICA, Aug. 14, 1899.

It is now almost two months since we sailed from New York, and the tokens of God's loving care over us have been most marked. No sea voyages could have been more beautiful, and we felt that the prayers being offered by our friends were having a most signal answer. Day after day we sailed over waters as calm as waters could be; and if, as we had greeted returning missionaries at home, the world had seemed small, it now seemed boundless, as each day closed and still only the apparently limitless waste of waters, with its ever-changing face, which was always the same. Only the two days just before reaching Cape Town did we have rough weather, getting the swell from a storm of which we saw no other evidence.

Our south-bound trip was uneventful until we reached Maderia; even the Bay of Biscay was kind to us. As we looked through our porthole early Wednesday morning, July 12th, we saw a beautiful picture stretched before us. Rising steeply from the sea was a stretch of beautiful mountains with clouds resting along their summits, trailing soft fringes down into the ravines, and tinted by the first rays of the rising sun. Varying shades of green, brilliant patches of red soil, white and yellow houses gave a diversified coloring, the effect of which was indescribably beautiful. At the foot of the mountains lay the town of Funchal, upon a most beautiful bay whose waters were so blue that we felt not even the Bay of Naples could be bluer. Vociferating crowds of natives came about in pretty green and white boats, begging that a sixpence be thrown into the water that they might dive for it, and coming on board with embroideries, silver filigrees and wicker chairs. Seated in one of the dancing boats we went ashore. No wheeled vehicles are found on the island. Instead, an elegantly upholstered sort of sledge, drawn by oxen and with an elaborate canopy top, is the carriage of the rich, and waits upon the quay for passengers. The *tram* (street car) goes on runners, though upon a track. It carried us through narrow streets, followed by hordes of boys and girls with quantities of flowers for sale, to the

spot where the narrow-gauge railway started up the mountain,—the only wheeled vehicles in Maderia. Such a scene of beauty had never met our eyes as we beheld on that upward trip. Trop'cal trees, fruits and flowers, strange-looking buildings, quaintly attired people, met our eyes, and below the beautiful bay stretched out like a fairy dream. At the summit was a hotel, with a garden which suggested the "Arabian Nights" by its beauty and profusion. We mounted still higher to a little church and a place where we obtained a wonderful view through a ravine.

How do you think we were to descend? By what they called a toboggan, but utterly unlike its Canadian original: a wicker-basket seat, wide enough for three, with high back, bottom and front, all of basket work, and the whole mounted on heavy wooden runners. A rope attached to the front at either side was passed around to the back, where a guide held it. A push and the breathless descent began, over the stones, here laid in undulations to increase the friction, down through a street so narrow that we could almost touch the high walls on either side, overhung with vines and roses. Down, down the slope so steep that the smoke rose from the wooden shoes of the sled in front, and the guides sprang on the runner with one foot, while with the other they skillfully guided. A sharp turn,—we shall surely run into that wall and be dashed to pieces! But no; in the height of their speed they slacken and guide with wonderful skill, till our confidence grows, and we lean back to enjoy with relaxed muscles this strange experience.

Two mornings later we passed Teneriffe, rising in solitary majesty from the sea, clothed with dazzling clouds, for the sun was just rising. The next day it was Cape Verde, and my heart swelled with praise to God as my eyes rested on the first piece of African soil.

Three hours' ride northwest from Cape Town brought us to Wellington. Miss Ferguson, the principal of the schools there, had met us and telegraphed of our safe arrival, so a warm welcome awaited us. Murray Hall and the College were illuminated, mottoes of welcome hung in the windows, banks of callas deprived of their yellow centers, which were replaced by lighted tapers, banks of girls upon the stairs singing a hymn of welcome, with the teachers at the door, all made us feel the sweet atmosphere of Christian kindness into which we had come.

Mr. Murray's schools here are more numerous than I knew. First, there is the girls' seminary, started twenty-six years ago by Miss Ferguson and Miss Bliss, with five or six buildings as dormitories and class-rooms, including Goodnow Hall, a fine recitation building with a large audience room. Then the college in Cummings Hall; the Institute, over which Mr. Clinton Wood presides—a real "Bible Institute"; a Normal Training School for

teachers; a large Boys' Boarding School; and what is called an Industrial School, where poor girls get a little schooling, and also training in house-work, sewing, etc., such as will make them good servants or house mothers. All these schools, including over seven hundred students, are under Mr. Murray's supervision, and are for the white population. Eighteen young men and six young women are training for mission work in the Institute, and fifty have already gone into the mission field. Besides that number there are multitudes going from the college and seminary who carry the mission spirit into their home towns, and are doing beautiful service for the Master. The strong temperance spirit emanating from the schools here is a great blessing in this wine-producing land.

Wellington is a beautiful place, surrounded with mountains, like Jerusalem. Flowers are numerous, and wonderfully lovely callas and rose geraniums grow wild, and there are nearly five hundred varieties of heath. What would Scotchmen say, who make so much of their two or three kinds? A beautiful land now in winter, but, I fancy, a scorched-looking place in summer. . . .

My time for writing letters will be very brief. May I not ask my friends to write very generously; it will be good missionary work, telling me all sorts of home news. Above all, will you not pray for me—that the Holy Spirit may so have his own way, unimpeded, that he can really use me as he will to take his message in power? I praise God for bringing me to Africa. May He not be disappointed. God bless you all. With love,

Yours in His service,

CAROLINE E. WAITE.

FASHIONS OLD AND NEW IN TURKEY.

In response to the question whether non-Protestant Armenian women still cover their mouths as formerly in Eastern Turkey, Miss C. E. Bush replies from Arabkir, Turkey, Dec. 7, 1899:—

PROTESTANTISM has, no doubt, made a great difference as to the covering of the women's faces; but it is not true that even the Protestants have entirely ceased to cover the mouth or faces of the women. Custom in different places differs greatly.

Here, in a Protestant family a handkerchief would be tied over a bride's mouth for about three days after the wedding; but in a Gregorian family the handkerchief would not be removed for one, two, or even three years.

In Harpoot and Mezereh she would only be covered with a gauze veil at the time of the wedding if a Protestant, and that would be removed

after the festivities were over; but if a Gregorian she would be veiled more heavily and for a longer time.

In the villages about Harpoot the covering of the mouth and face is about as of old, only individual, exceptional cases having more liberty.

In Palu and Malatia I do not see but the majority are as closely veiled as ever, and the same in the surrounding villages.

In Geghi and Egin they even go out into the street for quite long distances with no covering—not even sheet or shawl—but a *yaskmak*, or kerchief, tied gracefully on the head.

In Diarbekir only the new bride is covered as to her face; and, come to think of it, the veil does not always conceal the face.

In Harpoot, Malatia and Mezereh has grown up a fashion, especially since the massacres, of covering the whole face with a thick, silk veil tied under the silk sheet, when any woman, old or young, goes into the street, provided she is rich and wishes to follow silly fashion. It is very absurd. Of course there are exceptions to all these rules.

I do not talk about these things very much now. They do not seem to me as bad as they did. If the women were spiritually minded and devoted I could stand this. I almost always try to have them uncover their noses and eyes,—it seems so unhealthful to keep them tied up.

I am more exercised over the tendency to increase titles of honor in speech,—such as Hanum, Effendi, Agha,—which, it seems to me, shows such a wrong pride.

You were very kind to send me the stamps for an answer. This is so seldom done that it was a surprise. How few think of all the expense we have for postage!

WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM DEC. 10, 1899, TO JAN. 10, 1900.

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|----------------------------------|----------|---|------------|
| ILLINOIS | 1,618 05 | Previously acknowledged | 3,897 33 |
| IOWA | 404 00 | Total since Oct. 20, 1899 | \$7,830 92 |
| KANSAS | 57 65 | | |
| MICHIGAN | 343 13 | | |
| MINNESOTA | 229 36 | | |
| MISSOURI | 139 78 | | |
| NEBRASKA | 50 12 | ARMENIAN RELIEF FUND. | |
| NORTH DAKOTA | 19 00 | Received | 5 00 |
| OHIO | 395 62 | | |
| SOUTH DAKOTA | 48 82 | ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. | |
| WISCONSIN | 222 65 | Received this month | 10 25 |
| CALIFORNIA | 5 00 | Already forwarded | 204 50 |
| PENNSYLVANIA | 35 00 | Total since Oct. 20, 1899 | \$214 75 |
| VERMONT | 318 00 | | |
| MISCELLANEOUS | 50 41 | | |
| Receipts for the month | 3,933 59 | | |

MRS. E. M. WILLIAMS, Ass't Treas.

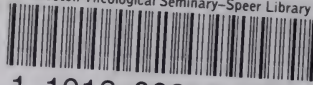
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